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An International Baptist Magazine



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MISSIONS

An International Baptist Magazine

Vol. 155

March, 1957

No. 3

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EDWARD E. CHIPMAN is field representative of the American Baptist Home Mission Societies in the department of church extension.

LEE E. FRIDELL is an active layman and member of the First Baptist Church, Oakland, Calif.

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DOROTHY A. MUNDHENK (Mrs. Alvin R. Mundhenk) is the wife of Dr. Mundhenk, Gauhati, Assam.

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The Cover

Science students "doing lab" at Ottawa University, Ottawa, Kans. For more about schools and colleges related to the American Baptist Convention, see "The American Baptist Campus," by Paul C. Carter, on pages 17-20 of this issue.

Picture Credits

p. 4, World Council of Churches; p. 17, Paul C. Carter; p. 19, top, William M. Rittase; pp. 23-25, Clayton A. Pepper; pp. 26-27, Joan Thatcher and Paul C. Carter; p. 29, Joan Thatcher.

MISSIONS

March Quiz

1. What is the growing edge of the church?
2. One million dollars has been appropriated for a new school on a Washington, D. C., campus. What is the name of the school?
3. What is 155 years old?
4. In recent years, American Baptists have arrived at a new approach to overseas missions. True or false?
5. Which school has 377 boys and 48 faculty members?
6. Who is the director of the Baptist Student Movement of the American Baptist Convention?
7. BMTS has sent forth more than (1) 1,000; (2) 500; (3) 1,500 alumnae to serve Christ and America. Which is correct?
8. A pastor drives fifty miles each way to serve a scattered neighborhood of some six families. In which state does he minister?
9. What program originated behind the Iron Curtain?
10. The missionary task and the missionary opportunity are greater now than ever before. American Baptists and other Christians must match this opportunity with two things. What are they?
11. Services will begin on the Tonga Islands, west of the International Date Line, and will close with observances on St. Lawrence Island, Alaska, taking in 142 countries. What services will they be?
12. Dr. and Mrs. Sandor Haraszti and family, Hungarian refugees, will go as missionaries to (1) India; (2) Thailand; (3) Africa. Which is correct?
13. Among other things, a conference group discussed: (1) Disarmament—are we ready for it? (2) Will regional alliances assure peace? What conference was that?
14. The New York University recently awarded a single honor, the bronze medal of honor, to a well-known churchman. What is his name?
15. Theron Chastain, executive secretary of the American Baptist Home Mission Societies, entered the pastorate on March 1. Of which church is he now the minister?
16. When our missionaries left for Assam they took with them \$1,200 worth of radium for the Gauhati and Jorhat hospitals. Name the missionaries.

Answers to Quiz on Page 47

March, 1957

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Newsbriefs

Tribute Paid Robert A. Ashworth

Robert A. Ashworth, retired Baptist minister, of Yonkers, N. Y., was honored by the National Conference of Christians and Jews, January 7, when a room in the Building for Brotherhood, New York city, was dedicated in his name. Dr. Ashworth served two decades in the brotherhood movement, working to promote greater understanding and good will among Protestants, Catholics, and Jews. He was ordained a Baptist minister in 1896, and served the denomination in many capacities. He was editor of the short-lived magazine *The Baptist* from 1930 to 1933.

Hungarian Refugees To Be Medical Missionaries

Edwin A. Bell, American Baptist representative in Europe, now serving on the Baptist relief committee for Hungary, writes that Sandor Haraszti, thirty-five years old, his wife Rozalia, and their five children, of Hungary, have come to Austria, where they will complete preparations for medical missionary service in Africa, a lifelong ambition. From 8:00 P.M. to 4:30 A.M. they walked fourteen miles over Hungarian marshlands that were almost entirely covered with water. The youngest child, aged two, was carried by a young man who came along just to help the family cross the border. Dr. Haraszti studied philosophy at the University of Budapest and, at the same time, theology at the Baptist

Theological Seminary of Budapest, receiving both the Ph.D. and the B.D. degrees in 1944. He began studying medicine in Budapest in 1943 and finished his advanced medical studies in Lausanne, Switzerland, in 1949. Mrs. Haraszti received her doctorate in medicine in 1955, in the presence of her five children, and until she left Hungary she was employed as a hospital physician. For the present, Dr. and Mrs. Haraszti will help the Hungarian refugees in Austria as special representatives of the Baptist relief committee for Hungary. After that they look forward to the work for which they have prepared so vigorously—to be medical missionaries in Africa.

South India Annual Conference

Olive E. Jones, missionary to South India, reports that the annual conference of the Telugu Baptist Mission met recently at Kurnool. Forty-eight missionaries, one less than a year ago, listened to speeches and sermons centered about the theme, "It is a great temple I am building, for great is our God." The group decided that the publication *Baptist Missionary Review* would have to be discontinued because of the low circulation. There was discussion regarding the permanent location of the theological school.

Theron Chastain Accepts Pastorate

Theron Chastain, executive secretary of the American Baptist Home Mission Societies, New York, N.Y., since May 1, 1953, became pastor of the Ninth Avenue Baptist Church, Cincinnati, Ohio, March 1. Dr. Chas-



Dr. and Mrs. Sandor Haraszti and their five children, Hungarian refugees in Austria. Dr. Haraszti is helping refugees as representative of the Baptist relief committee. Later they go to Africa as medical missionaries



Theron Chastain

tain gave strong leadership to the successful integration of the two Home Mission Societies. In presenting his resignation, Dr. Chastain said, "I have become increasingly impressed with the crucial importance of the city church. The Ninth Street Church is in a particularly strategic situation, with an unexcelled opportunity. Mrs. Chastain and I are eagerly looking forward to our return to the pastoral ministry." Before coming to the Home Mission Societies, Dr. Chastain held pastorates in Kentucky, Indiana, California, and Arizona. He holds the degree of bachelor of arts from the College of the Pacific, Stockton, Calif., and the degrees of master of theology and doctor of philosophy from Southern Baptist Theological Seminary, Louisville, Ky. Edwin T. Dahlberg, of St. Louis, Mo., has been appointed head of a committee to nominate a successor to Dr. Chastain.

Joseph I. Chapman Moves to Pastorate

Joseph Irvine Chapman has resigned as executive secretary of the Twin City Baptist Union and of the Minnesota Convention of American Baptist Churches to become pastor of the Bethany Baptist Church, Pontiac, Mich., on April 1. Dr. Chapman came

to Minnesota as director of Christian education for the Twin City Baptist Union in 1947. Two years later he was made field representative for the state program, and in 1952 he became executive secretary for both the city and the state organizations. Under his leadership the Minnesota Convention of American Baptist Churches was formed in 1954, and he became its executive secretary. He has served Baptist churches in Georgetown and Brooklyn, N.Y. He is a graduate of Colgate University, Hamilton, N.Y., and Eastern Baptist Theological Seminary, Philadelphia, Pa.

Ralph C. Ostergren Retires

Ralph C. Ostergren retired as executive secretary of the Boston Baptist Bethel City Mission Society on February 28. Mr. Ostergren served in this office for approximately twenty years. He formerly served for twelve years as director of the Weirton Christian Center, Weirton, W.Va.

Elmer C. Adams Accepts M&M. Post

Elmer C. Adams, of Portland, Oreg., executive secretary of the Oregon Baptist Convention, has resigned, effective June 15, to become the Western representative for the Ministers and Missionaries Benefit Board. He will replace William A. Shanks, who will retire September 30. Dr. Adams is a graduate of Colgate University, Hamilton, N.Y., and Andover Newton Theological School, Newton Centre, Mass. He has an honorary doctor of divinity degree from Berkeley Baptist Divinity School, Berkeley, Calif. Dr. Adams formerly held pastorates at Madison, N.H., and Holden, Mass. He also served as field secretary for the Massachusetts Baptist Convention, Boston, Mass., and executive secretary for the Tri-State Baptist Convention, Salt Lake City, Utah. He is a member of the boards of trustees of Linfield College, McMinnville, Oreg., and Berkeley Baptist Divinity School, Berkeley, Calif.



President Andrew B. Martin and Dr. George E. Myers, right. Dr. and Mrs. Myers gave \$230,000 for the recently completed Myers Library.

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Joseph I. Chapman



Elmer C. Adams



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Shurtleff College Changes Role

The trustees of Shurtleff College, Alton, Ill., have voted to suspend operations as a four-year liberal-arts college, on June 30. It is likely that the campus property will be leased or sold to Southern Illinois University for an Alton branch. The trustees are considering two proposals: first, to make Shurtleff a school of religion and student center in connection with the new Alton branch of the state university; second, to relocate the college in some other area in the state. One of Illinois' oldest educational institutions, the college was founded in 1827 by John Mason Peck, and throughout its history the school has had strong ties with the American Baptist Convention.

In a Word Or Two

■ Allan W. Anderson, until recently director of Christian education for the Tri-State Baptist Convention, Salt Lake City, Utah, has accepted a similar position with the Washington Baptist Convention, Seattle, Wash.

■ H. Leslie Christie is the new director of evangelism for the Los Angeles Baptist City Mission Society, Los Angeles, Calif. He was formerly pastor of the Wayne Park Temple, Erie, Pa.

■ James B. Brown became pastor of the First Baptist Church, New Brunswick, N.J., January 1. He moved from the pastorate of the First Baptist Church, Carthage, N.Y.

■ Angus C. Hull, Jr., Cleveland, Ohio, was granted an honorary degree, doctor of humanities, by Monrovia College and Industrial Institute located in Liberia, West Africa. He is execu-



F. Lenore Kruse, newly appointed assistant secretary, American Baptist Home Mission Societies, will help to promote the Baptist Jubilee Advance



abingdon press

tive secretary of the Cleveland Baptist Association.

■ A new men's dormitory costing \$235,000 will be completed this winter at Linfield College, McMinnville, Oreg. Eighty students will occupy the building next fall. Harry L. Dillin, president of the college, is also president of the American Baptist Convention.

■ The only Korean Baptist church in the United States was admitted to the District of Columbia Baptist Convention during its recent annual session. Changsoo Kim, a native of Korea, is the pastor. The church was organized on May 6, 1956. It has thirty-five members.

■ Dean R. Wright became assistant director of the Ministers and Missionaries Benefit Board, January 1. Mr. Wright was formerly Eastern representative for the board.

■ Emil Kontz, pastor of the First Baptist Church, Birmingham, Mich., has been temporarily serving, since February 4, as the Baptist World Alliance representative for work with Hungarian refugees at Camp Kilmer, N.J., replacing Bela Udvarnoki, of North Carolina.

■ Robert G. Middleton, pastor of the First Baptist Church, Haddonfield, N.J., for the past seven years, is now pastor of the First Baptist Church, Kansas City, Mo.

■ Duane L. Day became associate professor of Biblical studies at Crozer Theological Seminary, February 1. He went to Crozer from the First Baptist Church, Ann Arbor, Mich.

Anniversary Celebrations

■ First Baptist Church, Sussex, N.J., its 200th. J. Kenneth Mart is pastor.
■ First Baptist Church, Arlington, Mass., its 175th. F. W. Thompson, pastor.



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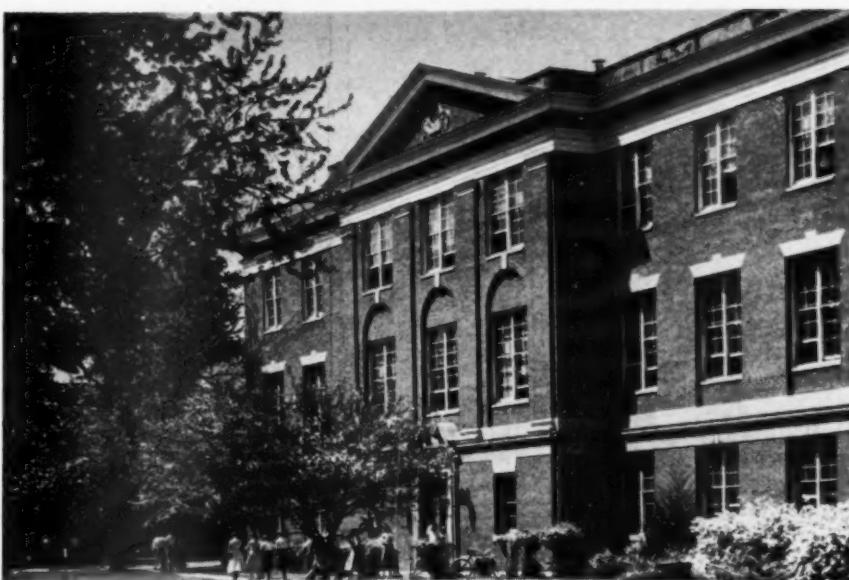
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World Christianity

By ANNA CANADA SWAIN

World Mission Of a World Church

Representatives of seventy-nine Protestant foreign-mission boards, at their seventh annual assembly as a part of the National Council of Churches' division of foreign missions, realistically faced two facts: first, that the growth of the so-called "younger churches" has been phenomenal; and, second, that despite this growth there are still millions who do not know our Lord. The urgency of the second fact caused the group again to study the plans for preparation of missionaries and to map out a program of interpretation for the home churches.

World Peace Conference At Redlands, Calif.

The Council of Churches at Redlands, Calif., United Church Women, and the public affairs committee of the Y.W.C.A. recently sponsored a conference on world peace, which proved to be both informative and challenging. Under five headings the group discussed: (1) Disarmament—are we ready for it? (2) Will regional alliances assure peace? (3) What is co-existence? (4) Can the U.N. be made more effective? (5) Foreign aid—what kind and how much?

Presbyterians, U.S.A. Make Headlines

At the last General Assembly of the Presbyterian Church in the U.S.A., an overwhelming vote of the 910 commissioners representing 2,700,000 Presbyterians made headlines in large metropolitan newspapers. *The New York Times* printed in full the resolutions entitled "The Things Which Make for Peace," and George Dugan, religion editor of *The Times*, wrote of the section on "Race": "It was believed to be one of the strongest and most specific proposals on race relations ever made by a major Protestant body."

Methodist Concern With International Service

The General Conference of the Methodist Church has appropriated \$1,000,000 toward the start of a new school of international service, which will be open to students not later than 1958. The new school will be built on the campus of American University, Washington, D.C. Three degrees will be offered: A.B., A.M., and Ph.D. Courses will be offered which will enable the student to study the religion, literature, political background,

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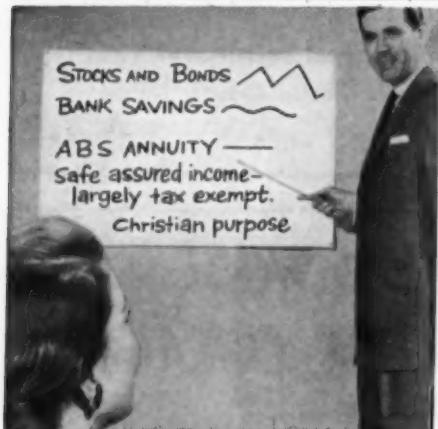
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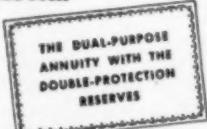


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cultural heritage, language, and scientific background of several areas of the world. The course will be of value to those who are considering careers overseas in the service of government, business, or the missionary enterprise. At the same time Westminster Theological Seminary is being moved from Westminster, Md., to the American University campus. This change promises to strengthen the world missionary movement.

The Unchurched In America

At a recent meeting of the Protestant Council of the City of New York, home-mission leaders were told that there are four million unchurched people in the world's largest city. A plan for raising \$24,000,000 in order to reach these people was discussed. Among other things it was suggested that interracial services be instituted at ten new housing projects. David Barry, of the New York City Mission Society, warned that Protestants are not as effective as Roman Catholics in adapting to changing population trends. "Protestants," he said, "have a tendency to retreat from areas where Protestants move out."

German Leader Honored in America

The largest private university in the world, New York University, recently awarded a signal honor to Martin Niemöller, well-known churchman. Its bronze medal of honor, with the citation of "Courageous Churchman," has been given for the second time only since the foundation of the university in 1831. Dr. Niemöller, who is president of the Evangelical Church in Hesse, spent many months in prison during the Second World War because of his opposition to nazism. Today he is a strong advocate of a reunited Germany and feels that the goal can be achieved by peaceful means.

Reprint Available

Reprints of the editorial "After the Mission the Church," on pages 15-16 of this issue, are available at \$2 a hundred. Recommended for discussion groups and schools of missions. Address: Frank A. Sharp, Business Manager, 152 Madison Ave., New York 16, N. Y.

Letters...

TO THE EDITOR

SIR: For a number of years I have questioned the ethics of religious magazines carrying advertising of merchandise, sale of which promises a 100 per cent return on the investment, or from sale of which a bonus or gift of considerable value is derived. I have asked myself: What is a Christian percentage of profit, and should Christians expect something for nothing?

If people are being trained to give generously for the needs of the church, out of their incomes, why the need for money-making projects for the church's organizations? We are grateful to the pastor of First Baptist Church, Cheyenne, who showed us how to be free of money-making projects nearly seventeen years ago.

I am sure that I join with a large company of those who have words of commendation for you, after reading that this sort of advertising is to be discontinued in *Missions* upon expiration of present contracts.

MRS. A. C. MORTENSEN
Cheyenne, Wyo.

SIR: In the January issue of *Missions*, William B. Lippard devotes a page to comments on Harry Emerson Fosdick and his autobiography. I notice that Dr. Lippard carefully avoids making any flat statement about Fosdick's being a stalwart Baptist, although he pays tribute to his parents and his espousal of worthy causes.

Cardinal in Baptist principles are (1) freedom and (2) devotion to New Testament teaching as inspired and authoritative. Staunch insistence upon freedom alone does not make a true Baptist. The two principles above must be in balance with each other. I believe we would make a big mistake to canonize Harry Emerson Fosdick as one of our Baptist saints.

WILLIAM C. HUNTER
Puyallup, Wash.

SIR: I must tell you how much interested I was in the January issue of *Missions*. Both in the choice of material and in your editorial comment it seemed to me to be admirable. You are rendering a great service to the denomination. I was particularly interested in Dr. Lippard's review of the autobiography of Harry Emerson Fosdick and your editorial comment on the opposite page. This seemed to me to be true and eminently wise. Fosdick's book proves to me that he is a good Baptist, a true Christian, and a great soul. Thank you for bringing that out.

ROBERT A. ASHWORTH
Yonkers, N. Y.

SIR: Just a word to thank you for the January issue of *Missions*. The chaplains and those associated with work for service personnel appreciate the editorial comment on the importance of the ministry by churches to their young men and women in the armed forces. We all appreciate the fine coverage you are giving to the many aspects of the worldwide missionary program.

JOSEPH H. HEARTBERG
New York, N. Y.

SIR: The bombing of churches in Montgomery, Ala., demonstrates the basic anti-religious nature of those who attempt to enforce their unfair privileges by means of terror. Since they have no love for their

MISSIONS

fellow men, they can have no respect for God or for his churches. Obviously, those who cannot love and understand the residents of their own city, whom they can see, cannot love God, whom they cannot see.

GEORGE M. KORB

Washington, D. C.

SIR: The letter from Pearle M. Andrews aroused me. I like to find the answers to the "Quiz," and do each month. Under the old plan it was an arduous task to write all the answers and send them in. Now I have only to find the answers and turn to the back of the magazine to see if they are correct. I like this plan.

MISSIONS is my favorite magazine. It takes us to far places and helps us to understand people of different cultures and colors.

MRS. C. G. PILLSBURY

Burlington, Vt.

SIR: Reading the January issue of MISSIONS, I want to thank you for the fine article on Hungarian Baptist refugees. However, I would like to request that a correction be made. I am not a Hungarian pastor in South Plainfield, but the pastor of the South Plainfield Baptist Church, which is one of the oldest churches in New Jersey, founded 1792. Further, many days before the Church World Service operation, I was acting at Camp Kilmer in behalf of my church and also as chairman of the mayor's refugee committee in South Plainfield and vicinity. I do not know the origin of this report, but I feel that a correction is necessary for the sake of my church and in the interest of good reporting.

EMERY J. KOCSIS

South Plainfield, N. J.

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As I See It

By WILLIAM B. LIPPHARD

A READER of *Missions* wrote recently rebuking me for a mood of cynicism which he claimed I occasionally manifested on this page. Whether the rebuke is justified depends somewhat on the reader's point of view, and also on the subject of my comment.

How else but cynical should I feel, for example, when I compare what is happening among American Lutherans with the existing situation among us Baptists? As reported in the daily press, four American Lutheran churches, the United Lutheran Church, the American Evangelical Lutheran Church, the Augustana Lutheran Church, and the Finnish Evangelical Lutheran Church, are planning to merge into one united body. "We have among us sufficient agreement in the common confession of our faith to justify such union," declared a forty-two representative conference of the four groups at the recent meeting in Chicago.

Should not that Lutheran news prompt a mood of cynicism when you consider how remote, how improbable, how hopeless seems the prospect of any similar union among Baptists? According to *The World Almanac* for 1956, page 705, there are twenty-six different Baptist sects, groups, organizations, divisions, conventions, denominations, or what have you, in the United States, with a total church membership of 18,785,241. All seem to adhere to the basic historic principles of Baptists; yet doctrinally, ecclesiastically, organizationally, they are as far apart as the North and the South Poles. Is it not a sorry reflection on nearly 19,000,000 Americans, a terrible shame, that as Baptists we constitute such a divided and divisive group in American Protestantism?

Instead of moving toward greater harmony and cooperative unity, we spend our years like a tale that is told of ruthless competition, unseemly rivalry, and divisive controversy one with another. This is evidenced by the splits of recent years, when dissident groups withdrew and formed their own "splinter" sects. It is evidenced

also by the expanding Southern Baptist invasion into Northern states and cities. It was recently reported from Chicago that the Southern Baptist Convention proposes to organize about sixty Southern Baptist churches in the Chicago area! In my hearing at a recent Baptist conference a well-known Southern Baptist offered a discerning comment when he quoted another Southern Baptist as having said, "We Southern Baptists are not really growing; we are just spreading!"

Are there not enough challenging, unevangelized Southern cities, enough unoccupied mission fields in the vast stretches of the South, where such Baptist home-mission funds might profitably be spent in bringing the gospel to unchurched multitudes, instead of using such Baptist-entrusted funds to invade Northern cities that already have established and faithfully functioning churches? Organizing Southern Baptist churches where other Baptist churches are already ministering to their communities must inevitably result in competition instead of co-operation, division instead of unity, and animosity instead of mutual helpfulness in facing the evils that threaten the moral well-being and security of the United States.

At Edinburgh in 1937, at the World Conference on Faith and Order, the only world conference of Christians to which the Southern Baptist Convention had ever sent delegates, the great Archbishop of Canterbury, the late William Temple, used as the subject of his mighty address, "The Shame and the Sin of Our Disunion." As I sat there and listened to him I said to myself that this applies with devastating reality and pertinency to us Baptists.

Is it or is it not proper for me to be just a little cynical?

Last month's decision to end the publication of two widely read and envied popular American magazines came as a great shock to their nearly 10,000,000 readers. *Collier's Weekly*, founded nearly seventy-five years ago, in 1888 (it became a bi-weekly five

years ago), reached a peak circulation of 4,250,000 last year. *The Woman's Home Companion* had been published for almost eighty-five years, since 1873, and reported a circulation of 4,100,000 at the time of its suspension. Undoubtedly a substantial number of *Missions*' readers were also readers of these periodicals.

With such immense circulations, why did these two outstanding magazines fold up and thereby throw three thousand editors, assistants, managers, clerks, typists, and other employees out of their jobs? The answer is quite simple. With a crushing annual deficit, amounting to more than \$6,000,000 in 1956, the magazines could no longer carry the heavy financial load of increased costs of paper, printing, labor, postage, and the many other expenses involved in magazine production.

There is a profound lesson here for the readers of *Missions*. If two great magazines, with their immense circulation, fabulous advertising revenues, much of it from liquor and tobacco and other sources which *Missions*, of course, rejects, had to operate on a loss of \$6,000,000 in one year because income was not enough to cover expenses, then why should anybody be surprised that the publication of *Missions* requires a modest annual subsidy from the American Baptist Convention? What you pay for your subscription for *Missions* is not enough to cover costs, and *Missions'* advertising income is severely limited because of morally prompted restrictions. An annual subsidy is the only solution of this problem.

I often wonder how many readers of *Missions* really appreciate what they have in this magazine. It is 155 years old, as compared with the ages, respectively, of 70 and 85 of the two cited magazines whose new tombstones have now been added to the many others in the cemetery of departed journals. During these 155 years, *Missions* has weathered and survived much storm and stress, including seven American wars, half a dozen financial depressions (with that of 1929-1933 the worst), numerous Baptist controversies, and a bewildering series of national and regional Baptist reorganizations. Yet today it is still going strong, wielding an influence on public opinion not surpassed, with the single exception of *The Christian Century*, by any other church periodical. *Missions* has survived as the *oldest church periodical in the United States, and probably in all the world*. Simple yet honorable and justifiable Baptist pride in that fact alone should guarantee its indefinitely continued publication.

March, 1957

EDITORIALS

IT WAS heartening news in mid-January when the Council on Missionary Cooperation announced that Unified Budget receipts for 1956 had exceeded the \$8-million goal by \$739,958, an increase of 9.2 per cent, and \$256,118 more than was given in 1955. Combined receipts for the two annual offerings reached a new high of \$818,558, which exceeded the \$750,000 goal by \$68,558. Both these offerings are included in the Unified Budget figures given above. Reports show that once again Southern California, Pennsylvania, and New York led all other areas in giving, and that there were substantial increases in all but one of the other areas. "The generous giving of our 6,375 active churches is a real victory," said Ralph M. Johnson, general director of the Council on Missionary Cooperation. "Never before in my six years on the council have American Baptists gone over the goal by so much. We are thankful to the churches for their continued support of the Baptist world mission, and for the additional work made possible by their over-the-goal giving." MISSIONS is proud to have been a member of this winning team, and to have had a part in making this world-mission victory possible. May next year take us to even greater, nobler heights.

World Day of Prayer, Seventy-first Observance

FRIDAY, March 8, will mark the seventy-first observance of the World Day of Prayer, which began in 1887. On that day thousands of Christians in the United States and around the globe will unite in prayer for a better world and make an offering for Christian missions at home and abroad. Services will begin on the Tonga Islands, west of the International Date Line, where Queen Salote will lead her subjects in prayer. On through the day other services will be held in 142 countries, closing with observances on St. Lawrence Island, Alaska. Of special interest this year is the fact that the program for the day originated behind the Iron Curtain. Appropriately, its theme comes from Romans 8:35-39—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. . . ." The day is sponsored by United Church Women, National Council of the Churches of Christ in the U.S.A. The offering is allocated for inter-denominational mission work through the council's divisions of home and foreign missions, after promotion and extension costs have been met. So the day will not be over at the end of a twenty-four-hour period. It will continue as home missions in a Christian ministry to

agricultural migrants, low-income farming communities, and Indian Americans; and as foreign missions by helping to provide education for Christian leadership, Christian literature for women and children, pilot projects for village children, rehabilitation and village improvement, Christian broadcasting, and friendly relations with foreign students. Is there a better way to begin the Easter season than by a worthy participation in the observances of this day? Was there ever a time when the theme of the day's program was more in need of emphasis?

Mixed Motives For Giving

WHY do people give to Christian causes? In an attempt to answer this important question, T. K. Thompson, executive director of the joint department of stewardship and benevolence of the National Council of Churches, lists ten possible motives, "moving gradually from the lower motives . . . to the higher, more nearly Christian motives." These are: (1) To support an institution. Because a church is necessary in a community, many people say they are glad to support it. It is essential to a community whose inhabitants wish to maintain respectability and social prestige. People in public life feel that it is to their advantage to belong to a church, and consider church attendance and financial contributions good social propriety. So the church becomes a sort of country club. (2) To help the community and nation. (3) To strengthen morality. The church is influential in dealing with juvenile delinquency and other social problems. (4) To promote family life. Most Christians consider their families as a gift from God and believe that the church is the greatest help in building a Christian home. (5) To relieve suffering. Taking seriously what Jesus said about "inasmuch as ye have done it unto one of the least of these my brethren," Christians give of their means to relieve all forms of human suffering. (6) To obey Christ. Christians are impelled by Christ's command to "make disciples of all nations." So, through their means, they want to have a share in the spread of the gospel around the world. (7) To overcome selfishness. Man's biggest problem is self-worship, the misuse of God's blessings to fulfill his own selfish desires. Through giving to Christian causes, man breaks through this basic selfishness. (8) To worship God. Giving of one's resources is an act of worship. (9) To do God's work. As "workers together with God," Christians are privileged to share in his gracious purposes for mankind. (10) To express gratitude. The highest motive for giving one finds at the foot of the cross. After contemplating the sacrifice

that Jesus made there, and after confessing our sins there, we cannot help singing from our hearts, as Christians before us have sung:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

A Missionary Gives Thanks

THOSE of us who are inclined to take the many comforts and conveniences of life for granted, would do well to consider what things elicit thanksgiving from a missionary in the heart of India. Nina C. Bowers, of Bhadrak, Orissa, India, is that missionary, and she writes with a sincerity that speaks for itself. She declares: "I am grateful for health and strength to carry on a very full program of teaching and preaching in villages and churches. An adolescent boy who cannot walk has painted a poster we are using widely. Considering his handicap, I am grateful that I can walk many miles." Continuing, Miss Bowers says that she is grateful for a comfortable bed, especially after sleeping two or three weeks on a thirty-inch-wide cot under a mosquito netting; for food, in a land where thousands are homeless and have had crops washed away by floods; for electricity, after using lanterns for months at a time; for privacy, after living in quarters where children and their elders are curious about how she sleeps, bathes, and dresses; for hospitality, the kindness of villagers who make elaborate preparations for her arrival, freely providing the best they have. Then in expressing more reasons for thanksgiving, Miss Bowers lists consecrated leaders; the privilege of making Christianity known to others; Bibles, Testaments, and Christian literature; an increasing interest in women's work in India; churches that are assuming a larger share of their pastors' salaries; and young people whom God is calling and preparing for service. It is for these things, things which most of us living in a land of plenty take for granted, that a missionary in the heart of India, gives thanks. Shall we join her?

Outlook for Christianity In Communist China

WRITING in the *1957 Annual*, of the North American Baptist General Conference, Emanuel H. Giedt, retired American Baptist missionary to China, inquires into the future of Christianity in that troubled land. He believes that what now appears to be night there is only twilight—"only the temporary darkness preceding a new dawn." Despite the fact that all Protestant missionaries and all but about a dozen Roman Catholic missionaries have been expelled from the China mainland, Dr. Giedt believes that Christianity is so deeply rooted there that it will continue under indigenous leadership. Turning to the less-optimistic side of the picture, he sees "no sound basis for the hope that organized foreign missions will ever be resumed in China, . . . not as long as a Communist government remains in power, and there is nothing on the horizon to encourage the hope that it may be overthrown." Though, says Dr.

Giedt, the Communist regime may relax its policy of excluding all missionaries, perhaps to the extent of admitting "a few foreign specialists in various departments of religion," he envisions no hope for the return of missionaries in force. Yet, with all these problems and possibilities in mind, Dr. Giedt declares that there is "no good reason for regarding the present situation in China as a calamitous 'missionary debacle.'" He continues: "Even the cloud of the loss of costly mission institutions has a silver lining. Those institutions had already served their purpose of training thousands of able Christian teachers, doctors, nurses, technicians, and other personnel in all walks of life." Many of these remained in China, and many others sought temporary asylum in Hong Kong, Formosa, Thailand, the Philippines, and elsewhere. In time, perhaps, many of these will return to the China mainland—ten, twenty, thirty years from now. Then, Dr. Giedt concludes, we shall see that Christianity "not only survived in China but that it will come through stronger than ever." Surely that is our earnest hope and our fervent prayer. It may be that the blood of the martyrs still is the seed of the church—now as in the early centuries.

The President's Inaugural Prayer

PROMINENT in President Dwight D. Eisenhower's Second Inaugural Address was an expression of "the principles and purposes to which we, as a people, are pledged." Cast in the form of "the deepest prayers of our whole people," these principles and purposes, as the President phrased them, are as follows:

May we pursue the right—without self-righteousness.
May we know unity—without conformity.
May we grow in strength—without pride of self.
May we, in our dealings with all peoples of earth, ever speak truth and serve justice.

After reminding his hearers that we live in a land of plenty, Mr. Eisenhower reminded them also that "in too much of the earth there is want, discord, danger." He spoke of the "historic new struggle" in which one-third of all mankind is now engaged—the struggle for "freedom from grinding poverty." He called attention to "the divisive force of international communism and the power that it controls." Then he said: "We look upon this shaken earth, and we declare our firm and fixed purpose—the building of a peace with justice in a world where moral law prevails." There is a sermon for you! And there is a program of action that should engage the wholehearted cooperation of every American citizen. It is an integral part of the objective that has sent missionaries into distant lands for more than nineteen hundred years. Here it is in the President's prayer—a prayer that extends "far beyond our own frontiers, to the wide world of our duty and our destiny." And with these petitions the inaugural prayer concludes:

May the light of freedom, coming to all darkened lands, flame brightly—until at last the darkness is no more.
May the turbulence of our age yield to a true time of peace, when men and nations shall share a life that honors the dignity of each, the brotherhood of all.

After the Mission the Church

IT IS A FACT of history that the modern Protestant missionary movement coincided both geographically and chronologically with the era of European colonial expansion. Both were developments of the eighteenth and nineteenth centuries.

In 1614—to review one chapter of this extensive history—the British East India Company established trading posts in Madras, Calcutta, and Bombay. At first its interests appear to have been purely commercial, but gradually it came into possession of large areas of land and acquired extensive civil authority. The company's very success led to a series of conflicts with its equally ambitious rivals—the Portuguese, the Danish, the Dutch, and the French East India Companies—and these conflicts continued until 1761, when the British became the victors.

The success of the British East India Company led to conflicts also with the Indian rulers, who bitterly resented the intrusion of foreigners on Indian soil and their encroachment on Indian rights. Gradually the British Government became involved in the situation, ostensibly not for conquest, but for its so-called moral obligation to protect its subjects and to see that certain treaty rights were respected. In 1757, in revenge for a tragic episode in Calcutta, Britain seized the whole of Bengal and in so doing took the first step toward making India a part of the British Empire. A century later the East India Company passed off the scene, and in 1858 the British Government assumed political control of the country. A short time later, in 1877, Queen Victoria was proclaimed Empress of India.

Now, it was under this colonial system in Asia that William Carey (1792), Adoniram Judson (1812), and others established and carried on their pioneering missionary work. They encountered almost insurmountable obstacles, including the stigma attached to anything Western, or associated in any manner with the hated colonial system.

Perhaps it was unavoidable that the Christian mission should have many of the characteristics of the colonial system and should therefore arouse much of the same opposition. Like the commercial company and the foreign government office, the mission was foreign. It was housed in European-style buildings that were much larger and more elaborate than the buildings around them. The missionaries spoke (at first) a foreign language, dressed in foreign clothes, lived as foreigners. Even in religious services they used foreign hymnbooks, read from foreign Scriptures, taught foreign ideas.

So the mission compound, quite without anyone's planning it so, bore the earmarks of the trading post and the government office. Though many people found there salvation for their souls and a new manner of life, many more, the overwhelming majority, found only another aspect of Western imperialism.

Despite the shortcomings of the Christian mission, that criticism was, of course, not wholly justified; but it was a criticism and it had to be taken seriously. The very fact that the mission had developed alongside the

colonial system kept it constantly on the defensive. It was paternalistic and it was foreign, and because of these two characteristics it was never free from question and suspicion. Good though it might have been for an underdeveloped culture, the passing of time proved that it was not sufficient for a self-conscious, growing nation. So it was that the forces of social change in Asia and throughout the world that fell heavily upon the colonial system after the Second World War, fell heavily upon the missionary movement.

One of these forces was nationalism. For the first time peoples who for centuries had lived in poverty learned that they did not have to go on living that way. They, too, had a right to the good things in life that other peoples enjoyed. So, climaxing many years of unrewarding struggle, nations that long had had colonial status demanded and received their independence—India, Burma, Pakistan, Ceylon, Indonesia, the Philippines, and others. Anti-Western feeling was at fever height. Millions in Asia thought of Americans and Britons as imperialists of the most reprehensible order.

This feeling, of course, greatly affected Christian missions, particularly in China, India, and Burma. In China, a successful Communist revolution forced the withdrawal of missionaries en masse. In India, missionaries faced numerous restrictions—who could get entry visas and who could not; where they were permitted to work and where not; what kind of work they were to do and what not. In Burma, among other things, Judson College was nationalized, and the Burma Government assumed the right to say whether or not the college should be refounded (on a smaller scale) elsewhere. These are only examples of the effect of self-conscious nationalism on Christian missions.

The second force that fell heavily upon the missionary movement, though not so much on the colonial system as such, was the resurgence of the great ethnic religions. All over Asia today one sees signs of revival among these religions, especially Buddhism and Hinduism. Old temples are being refurbished and new ones built. These religions are challenging Christianity as it has not been challenged in a hundred years.

On the outskirts of Rangoon, for example, in a specially constructed miniature city, was held the Sixth Buddhist World Council, which began in 1954 and ended in 1956, the 2,500th year after Buddha's death. The purpose of this two-year council, marked by a deep searching of Buddhist sacred books, was to challenge both communism and Christianity for supremacy in the thought and life of Burma. And that is not all. In Asia today, Buddhism is an aggressive missionary force, especially in Burma, where it is sending its emissaries into the remote hill areas and distributing hundreds of thousands of pamphlets. As Addison J. Eastman wrote with reference to this Buddhist council, "this is no time for glib criticism of other religions. It is a time for taking stock of our own witness."¹

¹ MISSIONS, May, 1954, page 35.

The third force that fell heavily upon both the colonial system and the missionary movement was the expansion of world communism, stemming from Moscow. Communism made, and continues to make, a strong appeal to the overburdened and undernourished millions of the common people in Asia, Africa, and South America. It presents its challenge to these people at the point of their basic, immediate needs—their appalling poverty, their unbelievable misery, their utter hopelessness. Capitalizing on these very conditions, Communist agitators and leaders make glowing promises of food and clothing and medicine and education and higher standards of living in general. That these promises may be empty and meaningless apparently never occurs to these hungry, disease-ridden, and disillusioned people—no more than a drowning man would argue the wisdom of grasping at a straw. So the Communists have gained valuable ground in recent years, while colonialism has passed from the scene and Christian missions have stood still or been compelled to retreat.

The net result of this conflict has been a forced re-thinking of the entire missionary movement—something that was long overdue, anyway.

Now we know what millions of Chinese, Indians, and Africans think of Christian missions. They have charged that these missions are essentially a part of the whole imperialist thrust of the West; that they are primarily concerned with the dissemination of capitalist culture, and so are reactionary forces among peoples seeking independence and freedom; and that regardless of their theoretical aims, their policy is to prevent the development of self-governing, self-supporting churches.

Now, it is not enough to say that these charges have no foundation in fact; we must face them as if they did have. It would be folly to dismiss them lightly; we must take them seriously.

And that is exactly what we American Baptists have been doing in recent years, with the result that we have arrived at a new approach to overseas missions—or an old one brought up to date. Stated simply it is this: After the mission the church. The mission is temporary, the church permanent. The purpose of the mission is to establish the church, and when that task is completed the mission seeks new areas of service. So the mission is always the growing edge of the church. It has purpose and meaning only as the church grows and prospers. The highest success of the mission lies in making itself no longer necessary.

Now, all this is more than theory. It is missionary policy.² Already in effect in Burma and the Philippines, it is becoming effective also in India and in other lands as rapidly as conditions will permit. Missionaries to Burma are now requested and assigned to their stations by the Burma Baptist Convention. They go to Burma, not to supervise or direct, but to identify themselves with the Burma church and to serve as fellow workers wherever they are needed. Likewise in the Philippines, missionaries are requested and assigned to their stations by the Philippine Convention of Baptist Churches, and take their places in that organization to serve as they

may be needed. Money given in America for work in both these countries is channeled through their respective Baptist conventions. In addition, mission properties and institutions are rapidly being transferred to these conventions.

So in Burma and the Philippines, and in a somewhat lesser degree elsewhere, the church has arrived. The purpose of the mission has been fulfilled. It has succeeded in developing dynamic self-governing and largely self-supporting churches. These churches are no longer foreign; they are indigenous. Missionaries are no longer overseers and directors whose every word is law; they are fellow Christians, fraternal workers, "partners in obedience" to the command of Christ to make disciples of all the nations.

Here, then, is the final and conclusive answer to the charge that Christian missions are a part of the total aggressive thrust of an imperialist, capitalist West. It should help greatly in preventing in other lands what has happened to Christian missions in China, where they were all too easily classified as foreign and reactionary.

Does this approach, this emphasis, mean that the missionary movement has failed? Not at all. It means only that it has succeeded. At long last the church has arrived! Does it mean that missionaries are no longer needed? Not at all. It means that they will now serve in new capacities, which have promise of greater effectiveness than ever before.

Moreover, this approach has vastly increased our missionary force. We now see that the Christians of Burma, of the Philippines, and of other lands are missionaries, too. Anyone, national as well as foreigner, who is engaged in planting the church where it does not now exist, is a missionary. Work, rather than nationality or color or the cut of one's clothes, is what makes a missionary. Wherever the growing edge of the church is, whether in Burma or in Maine, whether in the Philippines or in California, there is the mission. And the mission fulfills its redemptive task only as it prepares the way for an advancing church.

The task of making the world Christian remains as formidable and as imperative as it ever was, and will continue so until Christ is Lord of every area of earth and of every area of life. Completing this task will require all the devotion, all the wholehearted commitment of all the young men and young women who now and in the years to come answer with a ringing affirmative God's call to Christian service, whether overseas or at home. And it will require all the skills, all the wisdom, all the equipment, all the money that the churches of today and tomorrow can supply.

So conceived, both the missionary task and the missionary opportunity are greater now than ever before. It remains only to be seen whether American Baptists and other Christians will match this opportunity with their lives and with their means. If ever there was a time when all Christians needed to lengthen their cords and strengthen their stakes, the time is now. To do so would be to open vast new areas of earth and even vaster new areas of life to the redemptive, transforming, life-giving gospel of Christ.

In the light of world conditions and of the teachings of the New Testament, what shall our answer be?

² See *Missions*, Jan., 1954, p. 59; April, 1956, pp. 38-41; May, 1956, p. 14; Sept., 1956, pp. 18-23; Oct., 1956, pp. 17-21; Nov., 1956, pp. 21-23; Jan., 1957, pp. 17-19, 40-41; Feb., 1957, pp. 21-23.

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and readied for the world of tomorrow*

By PAUL C. CARTER

IMAGINE a campus with fifty thousand students! It would require an institution of that size if all American Baptist students in colleges, universities, seminaries, training schools, preparatory schools, and under the ministry of university pastors were brought together on one campus. Actually, nothing could be farther from the Baptist spirit and tradition than the regimenting of all Baptist students on one campus under one pattern of education.

Where are these fifty thousand American Baptist students? Some of them are at Denison University in Ohio and at twenty-six other colleges and universities related to The Board of Education and Publication of the American Baptist Convention. Others are at Wayland in Wisconsin and at eighteen other Baptist-related preparatory schools, junior colleges, training schools, and colleges for women. Still others are at Berkeley Baptist Divinity School in California and at nine other theological seminaries related to the American Baptist Convention.

The fifty-six American Baptist educational institutions are scattered among large cities and out-of-the-way places from Maine to California and from Oregon to Florida. (American Baptists still have vital ties with nine colleges established for the education of Negro young people throughout the South.)

The fifty-six schools, colleges, and seminaries related to American Baptists cannot be regarded as narrowly sectarian. On these campuses Baptist students exchange ideas with students of many religious affiliations. Through these institutions American Baptists make their contribution to the cause of Christian higher education for better-trained Christian leadership in the world of tomorrow.

Some of the fifty thousand American Baptist young people are enrolled at other church-related institutions and at state and independent colleges and universities.



Thousands of these students come under the influence of Baptist university pastors and the Baptist Student Movement.

Thus, the answer to the question "Where are these fifty thousand American Baptist students?" is "Just about everywhere!" From colonial days, Baptists have attempted to meet the need for better-trained lay and ministerial leadership by establishing and supporting schools, colleges, and seminaries. It is from this heritage that American Baptists have their church-related educational institutions. It was in 1903 that American Baptists first decided to follow their students to non-Baptist campuses with the ministry of the university pastor. From the beginning at Ann Arbor, Mich., this work has spread across the country during the intervening half-century.

But the much-publicized "impending tidal wave of students" means to American Baptists that this phase of our educational ministry must be doubled or perhaps tripled in the next decade. By the same token, American Baptists must strengthen and enlarge the services of their own schools, colleges, and seminaries. In broad perspective, our denomination is committed to a two-fold ministry to its students: (1) through the instrumentality of our Baptist-related educational institutions, and (2) through university pastors and student work.

Twenty-seven senior colleges and universities are officially related to the American Baptist Convention. Not content merely to serve as first-class centers of academic instruction, these schools have specialized in relating human knowledge to the work of the world. What is more significant, our Baptist schools bring to the educational experience of these students strong emphasis on the Christian interpretation of life. This is why these schools consistently supply our denomination with a large portion of its trained leadership.

If American Baptists are to carry the full share of

their responsibility for training Christian doctors, ministers, missionaries, lawyers, and businessmen, then the young men and women from Baptist homes must be encouraged to choose Baptist schools when planning their higher education. These schools guide them in finding their life-work, securing adequate preparations and providing the motivation to pursue it in a spirit of Christian service.

Education under Christian influence provides an unequaled foundation for Christian young people as they face the future.

These colleges and universities include:

Alderson-Broaddus College
Bates College
Benedict College
Bishop College
Bucknell University
Carleton College
Chicago, University of
Colby College
Denison University
Eastern Baptist College
Florida Normal and
Industrial Memorial College
Franklin College
Hillsdale College
Kalamazoo College
Keuka College
Leland College
Linfield College
Morehouse College
Ottawa University
Redlands, University of
Ricker College
Shaw University
Shurtleff College
Sioux Falls College
Spelman College
Virginia Union University
William Jewell College

Philipps, W. Va.
Lewiston, Me.
Columbia, S.C.
Marshall, Tex.
Lewisburg, Pa.
Northfield, Minn.
Chicago, Ill.
Waterville, Me.
Granville, Ohio
St. Davids, Pa.
St. Augustine, Fla.
Franklin, Ind.
Hillsdale, Mich.
Kalamazoo, Mich.
Keuka Park, N.Y.
Baker, La.
McMinnville, Oreg.
Atlanta, Ga.
Ottawa, Kans.
Redlands, Calif.
Houlton, Me.
Raleigh, N.C.
Alton, Ill.
Sioux Falls, S.Dak.
Atlanta, Ga.
Richmond, Va.
Liberty, Mo.

SEVEN JUNIOR COLLEGES, distributed from Ricker in Maine to Colorado Woman's College in Denver, represent the Baptist answer to the need for pre-professional education.

It is in this sphere of exploring life's purposes and of discovering latent ability that the junior colleges have proved to be most useful. Their academic programs are built upon the most forward-looking research of modern education. Each fosters strong Christian emphasis, both through its course of study and through its student activities.

The junior colleges include:

Bacone College
Colby Junior College
Colorado Woman's College
Keystone College
Mather School
Ricker College and
Classical Institute
Stephens College

Bacone, Okla.
New London, N.H.
Denver, Colo.
La Plume, Pa.
Beaufort, S.C.
Houlton, Me.
Columbia, Mo.

The list of senior and junior colleges includes six educational institutions which are dedicated to preparing young women for the responsibilities of Christian leadership through various types of careers and homemaking. Colleges on the four-year college list include:

Keuka College
Spelman College

Keuka Park, N.Y.
Atlanta, Ga.

Colleges for women on the junior-college list include:

Colby Junior College
Colorado Woman's College
Mather School
Stephens College

New London, N.H.
Denver, Colo.
Beaufort, S.C.
Columbia, Mo.

THE CONVICTION of educational leaders that the age level covered by the secondary school and academy finds youth most impressionable, and that during these years the young person is most receptive to Christian influence, caused our pioneering Baptist forefathers to establish a number of academies. These campuses have been the scenes of innumerable decisions for Christian life service.

These academies and preparatory schools are first-class educational institutions. In the selection of their faculties, consideration is given both to scholastic attainment and the development of Christian character. Without exception, they enrich the communities in which they are located, for Christian character is not considered by these schools as something to be "added" in a higher institution of learning; it is a process of the development to be nurtured throughout life.

The preparatory schools and academies include:

Coburn Classical Institute
Hebron Academy
Higgins Classical Institute
Maine Central Institute
Mather School
The Peddie School
Ricker Classical Institute
Suffield Academy
Vermont Academy
Wayland Academy

Waterville, Me.
Hebron, Me.
Charleston, Me.
Pittsfield, Me.
Beaufort, S.C.
Hightstown, N.J.
Houlton, Me.
Suffield, Conn.
Saxtons River, Vt.
Beaver Dam, Wis.

The eight theological seminaries related to the American Baptist Convention were not planned by the denomination as a whole. They just grew. The two oldest seminaries in this group, Colgate Rochester and Andover Newton, emerged early in the nineteenth century in response to a slow but persistent demand for an educated ministry for the Baptist churches of early America. Crozer had its birth in the reconstruction era following the Civil War. At the turn of this century, Baptists of Chicago, aided generously by John D. Rockefeller, established the University of Chicago Divinity School. Northern Seminary and Eastern Seminary, established in the first quarter of this century, responded not only to the growing need for more pastors and missionaries, but also to strong demand for ministerial leadership trained in the conservative tradition. Territorial requirements for a trained Baptist ministry in the fast-growing Midwest and Pacific Coast and Rocky Mountain states spurred the establishment of Central at Kansas City and Berkeley in California, about the turn of the century. The spiritual democracy which is so characteristic of American Baptists is both demonstrated and nurtured by the eight seminaries officially related to the denomination.

Describing the function of our seminaries in the modern scene, Lynn Leavenworth, director of The Board of Education and Publication's department of theological education, observes: "The work of our theological

seminaries is not alone to 'make preachers,' but to train young men with a view to making effective the call of God into this vocation and service. By specialized training we increase the degree of proficiency with which they can perform the task to which they have been called. To this end the program of theological education has been organized upon three important objectives: intellectual culture, spiritual development, and emotional discipline.

"Our seminaries have recognized that the requirement of training for effective leadership must be in the forefront of their program. Our Baptist churches cannot minister successfully to their communities unless they have the respect of their constituency. This respect they cannot hope to secure without a trained leader."

Two additional seminaries minister to specific national groups:

North American Baptist

Seminary

Spanish-American Baptist

Seminary

Sioux Falls, S.Dak.

Los Angeles, Calif.

The American Baptist Convention supports two training schools for Christian workers, located strategically in Philadelphia and in Chicago, and a school for the training of nurses at St. Paul, Minn. In each of these schools young women are given opportunity to prepare for rich, full lives of Christian service under the guidance of devoted Christian teachers.

The influence which these schools have exerted in the life of the denomination through the students who have attended them has been attested by pastors and secretaries across the convention and by missionary leaders in many fields. The young women who receive their training in these schools go out prepared, not only with sound academic training, but also with the practical experience made possible through their field work. But, more important than this, they go out fortified by a definite religious commitment and experience which it is the recognized responsibility of the school to cultivate, deepen, and express.

The training schools include:

The Baptist Institute for Christian Workers

Baptist Missionary Training School

Mounds-Midway Unit of the Hamline University School of Nursing

Bryn Mawr, Pa.

Chicago, Ill.

St. Paul, Minn.

AS INDICATED earlier, there are nearly fifty thousand American Baptist students in colleges and universities throughout the country. One-tenth of the number are in Baptist colleges. Two-fifths are in universities served by about seventy-five full-time university pastors and student workers.

The first Baptist university pastor was Allan Hoben, whose work began at the University of Michigan in 1903. In the half-century since then, significant strides have been made in developing strong denominational programs on the campuses of great universities across the country. In addition, effective, cooperative Protestant work on our campuses is making noteworthy progress.

Describing the work of university pastors and student



Lab time at Colby Junior College, New London, N. H., where science courses are a vital part of curriculum



M. Parker Burroughs (standing, left) leads a discussion group at state Baptist Student Movement retreat



Erected in the year 1858, Old Main at Crozer Theological Seminary, Chester, Pa., has historical interest

workers, M. Parker Burroughs, director of this phase of the board's program, writes: "The programs of the university pastors are not standardized. However, a general pattern prevails. Students are brought into affiliate membership with Baptist churches, they organize Roger Williams Fellowships, Bible classes, deputation teams, cooperative dormitories and eating clubs, conferences on international relations, and varied kinds of recreation. University pastors spend much time in personal counseling.

"Student workers have recruited a significant number of candidates for missionary service, the ministry, and other types of church vocations. University fellowships also include many graduate students, who as doctors, lawyers, teachers, engineers, businessmen, and nurses will become influential laymen and laywomen in the work of the denomination and of the church.

"The university pastor's own fellowship, Baptist Associates in College Work, is one of the four groups which make up the American Baptist Education Association.

"University pastors have much in common with the presidents, faculty, and directors of religion of our Baptist colleges. All are working together on the program of Christian higher education; all are seeking to make available to the church and to the country, young men and women who are well trained in vocation, who are experienced in voluntary Christian service, and who are deeply committed to Christ and the church."

BAPTIST PASTORS in college towns play an increasingly important role in the life of the American Baptist campuses.

Every student must make three basic choices: a vocation by which to live, a life mate with whom to live, and a philosophy of life for which to live. If these are to be Christian choices, most students need the guidance of a Christian ministry on the campus.



Students at Bucknell University, Lewisburg, Pa., discuss campus activities—after class hours, of course!

The Baptist ministry to students has three primary purposes: (1) to conserve for Christ and the churches the youth who grow up in the churches, then go to the campus; (2) to minister to the needs of students; (3) to evangelize the total campus community by presenting the claims of the gospel to administration and faculty as well as to students. Fulfillment of these purposes is of vast importance.

Barbara Atkeson, director of the Baptist Student Movement, summarizes this important new phase of American Baptist life on the campus, as follows: "The Baptist Student Movement is the dynamic organization that unites nearly fifty thousand American Baptist students attending colleges and universities throughout the area of the American Baptist Convention. It emphasizes training for churchmanship and evangelism, and provides opportunities for student worship, Bible study, and Christian fellowship."

AS A METHOD of tying the churches and American Baptist students more closely together for their mutual benefit, The Board of Education and Publication is developing a strong program of student counseling. Robert G. Torbet describes this important link between the church and the campus, as follows: "In an increasing number of American Baptist churches, there are dedicated persons who serve as student counselors. A student counselor is a man or woman who encourages high-school youth to consider the possibilities of higher education under Christian influence and seeks to help college students away from home maintain a strong spiritual life. The counselor also endeavors to keep before the minds of youth the full meaning of the church's missionary program and to enlist youth for church vocations and lay leadership. In many churches, the counselor also helps to plan for an adequate ministry to service personnel."



Bob Richards, Olympic pole-vault champion, meets with Ottawa football players during Religious Emphasis Week

C. Dwight Klinck (center) directs a thorough clean-up drive at Brooks House

BROOKS HOUSE

Where young and old find understanding, Christian fellowship, and the way to a new and better life—because other people care

By
C. DWIGHT KLINCK

IF YOU DON'T LIKE what you see, then why don't you give us something better?" The scarred-face, sober speaker leaned against the wall of the smoke-filled, liquor-recking saloon. The time was Easter, 1916; the setting, East Hammond, Ind.

The woman from Chicago to whom the cryptic question was addressed had been warned in downtown Hammond that it was unsafe and foolhardy for a woman to venture into East Hammond unescorted. Ignoring advice, she entered the forbidden area, visited the neighborhood women, and left religious tracts in the homes. Not meeting bodily harm, she stepped inside the saloon where men were spending their holiday (it was the Monday after Easter) loafing, drinking, and gambling. The disgust registered on the woman's face betrayed her thoughts and evoked the cynical comment of her interrogator.

As an outgrowth of Christian concern, the "something better" was provided by the organization of a mission, which ministered to residents of the neighborhood. For almost a half-century the mission and its successor, Brooks House of Christian Service, an American Baptist Christian center founded in 1926, have brought new life and meaning to the people of East Hammond. The community which was formerly unsafe for an unescorted woman has claimed for many years the lowest crime rate of any section of the city.

To the people living in the neighborhood at the time of its founding, the center was a blessing. Youth and children were given a new outlook on life and challenged to assume civic leadership upon attaining adulthood. An outstanding cancer specialist, the director of the recreation department of a large city, an American Baptist home missionary, a teacher in a Hammond high school, a consulting psychologist, a personnel man in a leading steel industry, a mayor of the city of Hammond: these and many others received their initial challenge to Christian witness and vocation at Brooks House. The element of "something better" caught hold of their lives and

wrought a transformation which continues to serve mankind in the name of Christ.

Then many began to move to other areas of the city, where their increased financial status enabled them to acquire higher standards of living and greater economic security. Into their vacant houses flowed newcomers from Puerto Rico and the South, seeking a new beginning, a new opportunity, a new life. Many of the newcomers who found their way to the Brooks House neighborhood had little opportunity to learn Northern folkways and mores. Many had scant formal education. The economic and cultural poverty of these rootless people was matched by their spiritual need.

WITH THE COMING of new people into the neighborhood, an old problem has arisen. Forty per cent of the neighborhood is colored. Some Negroes have lived here a long time. Many others have come recently. Whites display the old prejudices. Integration in the schools has long been the accepted pattern, but integration in other phases of community life is hard to come by. Teenagers are very much aware of the color line. Young men and women question, "Why should we strive for an education when all we can see in the future is shoeshining or pushing a broom?"

The neighborhood cycle has evolved to the old familiar pattern. Once again women and girls are afraid to walk the streets alone. "Wisecracks" are made by street loafers to passing pedestrians. "Hot-rodders" have converted the streets into race tracks. Auto traffic is heavier at 2:00 A.M. on the Brooks House corner than at the busiest intersection of downtown Hammond at any hour. Local Communists and "liberal thinkers" decry Christianity and those who practice it, including the Brooks House staff, as not to be trusted. Their words are mere platitudes, disbelieved even by those who utter them. In the midst of these racial, cultural, economic, and religious tensions, the Brooks House missionaries



find themselves a Christian cell, living, teaching, preaching, and interpreting, through a myriad channels, the message of Christ. An old-timer remarked, "It's a second edition of the old days."

ONE SATURDAY MORNING, in response to a telephone call from a policeman, I found a man and his one-year-old son in need of help. The man had brought his wife and child from the South, seeking a new beginning. Behind them left family, relatives, friends. In their new environment they were utterly alone. The wife became ill and was hospitalized. Physicians doubted that she could withstand the required surgery without first being built up. In the meantime, who would care for the child? The father knew of no one who could help. In desperation, he stayed home with his small son. Because he could not report for work, he was fired. When the rent was four days overdue, the landlady set them out upon the street. The friendly policeman on the corner called Brooks House.

We spent the day finding a place for the father and baby to stay for a few weeks, feeding the two, and bathing and dressing the baby. The White Cross closet provided clothing for the child, thanks to the diligence and devotion of the women of American Baptist churches who keep the closet well supplied. Now the family is reunited, improved health is promised the mother, and a ministry in the name of Christ has saved a bewildered young couple from disillusionment about life and about God. They know from personal experience that there are those who care.

Others, too, learn that there are those who care. For the first time in his young life a small boy discovered at Brooks House that someone cared what happened

to him. He wished to be loved and wanted. His parents were ineffectual and indifferent. The child ran the streets, finding food where he could. People said that he was no good. We at Brooks House said that he was not a problem boy, but a boy with problems.

His basic problem was that the persons who should have loved him most did not care. His hunger for affection found expression in unacceptable forms of behavior. At Brooks House he found an understanding adult who invited him into the game room, the gym activities, the warm fellowship of a boys' club. Here at the center his hunger for love was satisfied. One day when the missionary was explaining what God was like, the boy said, "If God is anything like my father, I don't want anything to do with him." The task of interpreting God as Father is sometimes a difficult assignment! Gradually, as the boy responded to the affection and friendship he found at the center, his antisocial behavior began to decrease.

SOME ask us, "Isn't Brooks House just about done with its task?" We reply, "Yes, our task would be just about done if the people who lived here forty years ago lived here still and if no new people had moved in." Our mobile population has brought new faces to East Hammond streets. These people have hungers and needs identical to those of the people of yesterday. The house ministers to those needs in 1957 as it ministered in 1926, and with God's help will continue to minister so long as human hearts hunger for the better way of life that is found through Jesus Christ. An elderly woman expressed it this way: "Back home, they put the cross high on the church steeple; here at Brooks House, you put the cross right in our hearts." This is our mission.



This well-organized and efficiently supervised nursery school at Brooks House ministers to children of all races and creeds



Church at Moab, Utah



Church at Martindale, N. Y.

New Trends in Town and Country

What is the future of town and country churches in our changing America? What challenges now confront the American Baptist Convention?

By CLAYTON A. PEPPER

BEHOLD, it was dead, and is alive again!" could well be inscribed over many a rural church today, because of the interest of our American Baptist home-mission agencies: churches which were asleep are now awake; churches which were discouraged are now full of hope; churches which were part-time preaching points are now carrying on a full-time ministry.

Big Darby Church, an open-country church in Ohio which for a quarter of a century had been content with a part-time non-resident ministry and a minimum program, now has a pastor, a vigorous program, and has almost doubled its resident membership. The Howard Union Church in New York state, which had been an out-appointment for a near-by pastor for twenty-six years, with a budget as low as \$1,500, now has a full-time pastor and a budget of over \$5,000. In Iowa last year, the state agricultural college awarded certificates of merit for worthy community service to ten of our American Baptist churches in town and country. New Jersey, Pennsylvania, Illinois, New York, and Wisconsin are a few of the states where rural churches have received recognition for outstanding achievements. These are only a small percentage of the more than half of all American Baptist churches which are in town and country communities, but they illustrate a major trend in our denominational life.

This change has come because as a denomination we have become alert to our responsibilities for a more adequate ministry to people in town and country communities. The movement in this direction really began some forty-five years ago, after the publication of the report of President Theodore Roosevelt's country-life commission had made the whole nation aware of the necessity of giving attention to the special problems of rural com-

munities. Leaders such as Walter Rauschenbusch, Samuel Zane Batten, and Charles Galpin recommended that the denomination give new emphasis to the work of the country church and that this responsibility be definitely assigned to some agency of the convention. As a result, the department of social service and rural community work of the American Baptist Home Mission Society was established in 1919. From that time on, the fostering of our work in town and country has been a part of the work of our home-mission agencies. The present department name—town and country—was adopted in 1931.

Progress has been slow, of course, with many vicissitudes. There was first a period when problems were being recognized and discussed. Then came the sociologists, with their analyses of the reasons why rural communities were in such needy condition as they were. With this awareness of community and social need came a new realization of the place of the rural church in meeting this need, and experimentation began along many lines. Certain avenues of approach emerged, along which our town and country emphasis greatly expanded in the 1930's and 1940's. We are again in a period of revaluation, adjustment to changing conditions, and experimentation along new lines. The term "town and country" includes work in any small community of five thousand or ten thousand population, outside of metropolitan areas, which still retains the characteristics of a village or a town rather than a city.

The movement has definitely matured, and signs of growth are on every hand. The "climate" within which town and country work in our denomination is carried on has changed for the better. Through the commission on rural advance established by the Associated Home

Mission Agencies in 1949, denominational executives, together with representative rural pastors and laymen, meet annually for two days to formulate strategy for progress in town and country work. Last year, state and city secretaries devoted an entire session of their annual meeting to a discussion of the needs of the small church. All agencies of the denomination are in earnest about including town and country fields in their planning. We are realizing that, in spite of the tremendous movement to the cities, the total rural population in many areas is growing in number and will continue to do so.

A SECOND SIGN of progress is the gradual maturing of thought concerning rural church work. We have come to the point of recognizing that there is no one method or approach that is a panacea for all ills, but that each situation must be diagnosed separately and the proper remedy prescribed. Hence, the clinical method of diagnosis, self-study, and a planned approach to church and community needs have come to the fore. At Clarks Grove, Minn., for example, a program of enabling young couples to settle on the land has been a means of tremendous strength to the church. At Octavia, Nebr., and Old Stonington, Ill., recreation programs for the neighborhood have given the church wide influence. At Gildford, Mont., the Lord's Acre plan has enabled the church to build additional rooms and better serve the community. The Owl Creek Church in Ohio serves its neighborhood through a good church library, while at Honey Creek, Wis., the church has sponsored adult education courses.

Along with this program-planning emphasis has come a realization that the major problems in different sections of the country may vary, and so regional studies and area conferences are being emphasized. For example, West Virginia, with over six hundred and fifty town and country churches, is making wise use of the larger-parish plan. The Wirt parish, now including

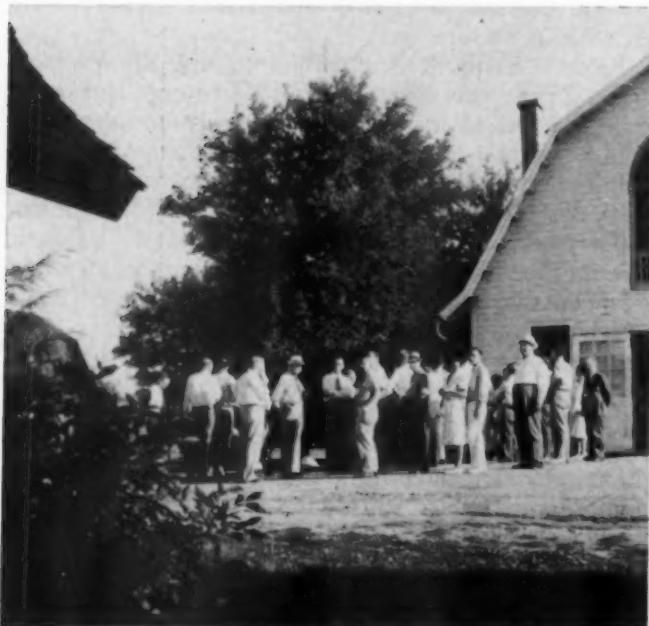
seven churches, and the Petersburg parish of five churches, have been eminently successful. Yet this technique of ministry is not nearly so applicable in the wide stretches of territory in western Nebraska and Wyoming.

There is also an increasing recognition of the interdependence of urban and rural church work, with encouraging experiments in joint study and action.

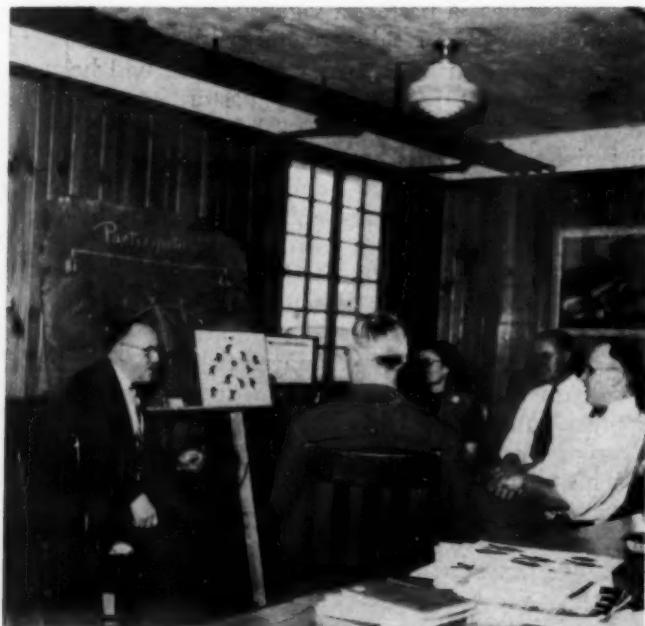
Two other indications of maturity of thinking by rural churchmen are the current search for a satisfactory functional philosophy of town and country church work, and the sharing of ideas and concerns on an international level, which has taken place in the past three years in two conferences at the Ecumenical Institute in Switzerland, in which American Baptists have participated.

Further evidences of advance can be seen in several specific phases of church work on rural fields. The illustrations given earlier are typical of many churches which have come to a new sense of the stewardship of resources, and now have more adequate budgets for both local expenses and benevolences. Minimum-salary plans in ten states have helped raise the level of pastors' salaries. It must be said, however, that the problem of adequate financial support on rural fields is by no means solved.

IN RECENT YEARS, too, much more attention has been given to children's work in rural areas, with many former one-room churches building on classrooms, in order to serve young life more adequately. Particularly through the influence of Rural Church Center, Green Lake, Wis., with its choir festivals and courses in music, there is a new emphasis on worthy church music and worship in the small church. Our in-service training programs of various types, notably at Rural Church Center, the in-service collegiate training program at Alderson-Broaddus College, Philippi, W.Va., and numerous institutes and short courses, have had a notice-



Rural Church Center, American Baptist Assembly, Green Lake, Wis., where pastors get instruction, inspiration



Discussion group considers some difficult problems at the Rural Church Center. Individual views are welcomed

able effect in raising the level of pastoral work and well-rounded programs in many of our rural fields. And a considerable body of helpful literature has been developed, ranging from leaflets on rural evangelism and church organization to "Standards of Achievement" for town and country churches. Currently the application of group dynamics to the life of the small church group is receiving attention.

FOR ALL THIS PROGRESS, much credit should be given to the state directors of town and country work who through the years have spearheaded many of these advances. For a time, not fewer than twenty-five states were served by such directors, although the number is now reduced to eleven. Their work with churches and in counseling with pastors has meant much to the advancement of the rural-church movement.

It should be noted in this connection that as American Baptists we are woefully lagging in seminary training aimed at preparing men for service in town and country fields. In only one seminary do we have a department of town and country work. This situation is to be regretted, not only because students oriented to urban situations tend to be called to city churches, but also because those who do serve in the town and country field will be seriously handicapped.

Two great challenges now are facing us in the rural-church movement. One is the adjustment of our thinking to the fact that more nonfarm than farm people are living in rural areas. We must, therefore, think not merely of agricultural workers, but also of rural commuters, rural industrial workers, rural oil-town and mining-village workers, people of lumbering and fishing communities. Tioga, N.Dak., is an example of a former agricultural community which has now become an oil town, because of its location in the heart of newly opened oil fields. A similar change has come to Monticello, Utah, in the midst of the uranium district. The Newman

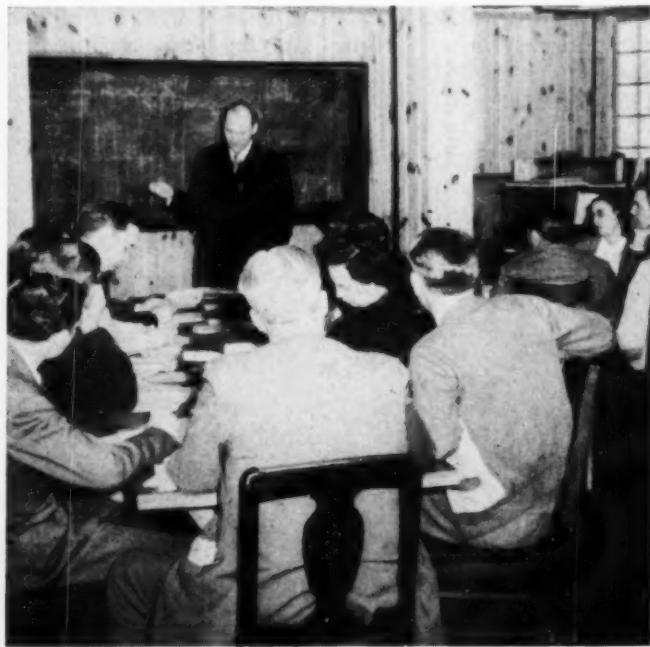
Baptist Church in Ohio illustrates the change which comes when a former open-country church near an industrial city becomes a commuter church, without a farmer in it. Its membership and its program have greatly expanded, although it still remains essentially a rural church.

A second challenge is caused by the mobility of our population, the growth of many small communities, both old and new, which need more adequate churching, and the concomitant problem of ministering to depleted populations in other areas from which the people have moved. That some rural communities still need new Baptist work is illustrated by a church of seventy-three charter members recently established in the village of Lawrence, Mich. And the difficulty involved in a ministry to sparsely populated areas is vividly shown by the work of one pastor in the sandhills of western Nebraska, who drives fifty miles each way once a month to minister to a scattered neighborhood of some six families. In the sparsely settled sections from northern New England to the Great Plains and Rocky Mountain states, there are people for whom Christ died, and we are responsible for a ministry to them.

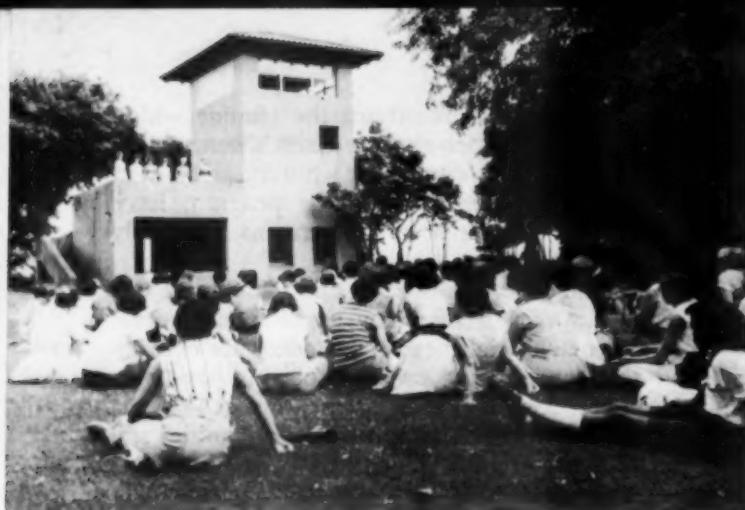
AMERICAN BAPTISTS have made real progress in the rural church movement of the past twenty-five years. But we would not leave the impression that all is well. There are still many weak churches, unstable in matters of leadership, support, and denominational affiliation, and many churches of real potential where ways of spiritual motivation remain to be discovered. There are still facts we need to know; there are problems yet unsolved. But in these changing times of tremendous opportunity we are confident that with Christ as our helper we shall find still better ways of bringing his message of salvation to the millions of people who live and will continue to live in the rural areas of our land.



Ivan Cash demonstrates techniques in visitation evangelism in a class at Rural Church Center, Green Lake



A workshop gets down to brass tacks as a group of pastors consider problems of the rural church in our day



Last year, the Fellowship Guild dedicated this prayer tower for the use of groups meeting in the Abbey area



Martin Luther King, of Montgomery, Ala., will be one of the speakers at the national missions conference

GATEWAY: To Training, Service, Fellowship

Such is the American Baptist Assembly at Green Lake, Wis., as the thousands who have been there have found it to be

By JOAN THATCHER

FOR AMERICAN BAPTISTS, Green Lake, Wis., has become a gateway to training, to dedication to service, and to fellowship. ■

Providing opportunity for training is a primary function of more than half of the conferences held there at the American Baptist Assembly.

Delegates at the conference on worship and the arts, July 6-13, will have opportunities to learn basic skills in using music, drama, and art within the program of the church. Daily platform addresses on worship and the arts will be given by Samuel A. Miller, minister of Old Cambridge Baptist Church, Cambridge, Mass.

Nels F. S. Ferré, of Andover Newton Theological School, Hubert C. Noble, executive secretary of the division of higher education of the National Council of Churches, and Ronald V. Wells, executive director of the division of Christian higher education of The Board of Education and Publication of the American Baptist Convention, will serve as key leaders at the conference on Christian higher education, July 6-11. ■

The fine art of women's work in the church will be taught at sessions of the national women's conference, July 13-20. Leaders include Mrs. Victor O. Wik, of Des Moines, Iowa, vespers; James R. Branton, professor at Colgate Rochester Divinity School, Bible study; Mrs. Howard L. Roach, national president, and other officers and chairmen of the National Council of American Baptist Women.

"Christ, the Church, and Race" is the theme of the conference on Christian social progress, July 20-27. Leaders will include Ira Reid, professor of sociology at

Haverford College, and Paul Sanders, professor at Vanderbilt University.

Laboratory schools for administrators and teachers of children will be held from June 29 to July 13 and from July 20 to August 3.

Workshops in radio-TV will be held for beginners, July 6-13, and for advanced broadcasters, August 3-10.

Clarence W. Hall, an editor of *Reader's Digest*, and authors Elizabeth Yates and Anna Rose Perrott Wright will speak at the Christian writers and editors' conference, July 27-August 3. Small groups of writers will remain on the grounds until August 17.

Leaders of the Christian education workers' conference, August 17-24, will include Gordon M. Torgerson, minister of the First Baptist Church, Worcester, Mass.; Paul B. Maves, professor of religious education at Drew Theological Seminary; and Gerald E. Knopf, executive secretary of the division of Christian education of the National Council of Churches. ■

Fellowship is a keynote at many Green Lake conferences, including the national laymen's conference, June 29-July 6. Robert G. Torbet, of The Board of Education and Publication staff, will serve as Bible-study leader. Addresses will be given by John W. Thomas, Richard Cummings, and C. Stanton Gallup. Daily workshops will be held on lay development.

The new major conference scheduled for Green Lake this year is the evangelism and Bible conference. Leaders will include V. Carney Hargroves, minister of Second Baptist Church, Germantown, Pa., vespers speaker, and Jitsuo Morikawa, director of evangelism of the American Baptist Home Mission Societies.



The American Baptist world mission will be the theme of several outdoor services to be held during summer



Congregational singing, led by such outstanding directors as Charles E. Boddie, is an important feature

Many pastors find that fellowship with other ministers, new ideas, and renewed inspiration are among the rewards they receive by attending the national ministers' conference, which will be held August 3-10. Guest leaders include Willard L. Jarvis, of Australia; Ray Lindquist, minister of the First Presbyterian Church, Hollywood, Calif., who will give the morning platform addresses; and Jitsuo Morikawa, who will serve as vespers leader.

Outstanding leaders at the national missions conference, August 10-17, include Dr. and Mrs. Viniamuri Devadutt, formerly of India, now of Colgate Rochester Divinity School; Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D.C., vespers speaker; and Jacob Prince, director of the department of evangelism of the Reformed Church of America. Speakers on the racial question, home-mission study theme, will include Martin Luther King, Baptist pastor in Montgomery, Ala., and J. Oscar Lee, staff member of the National Council of Churches, who will report on his four months' trip to Singapore.

The spirit of dedication to service is a dominant note

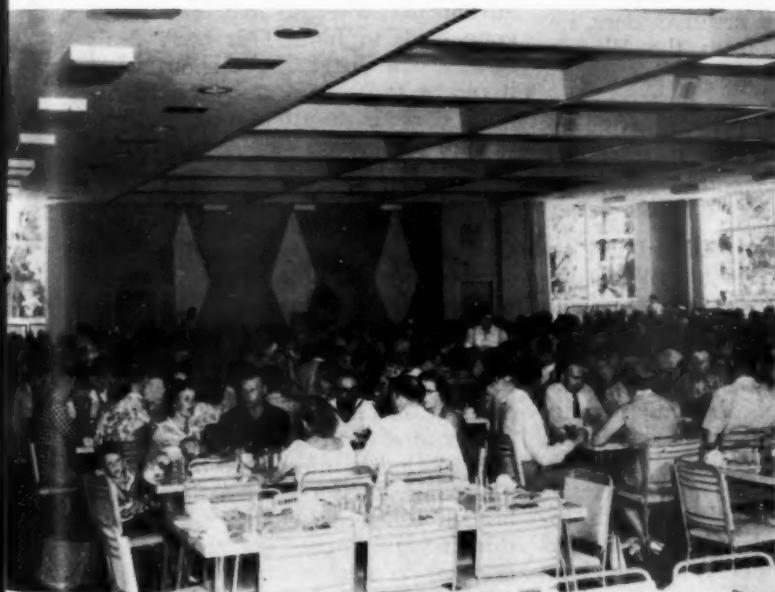
in many conferences, especially those sponsored by the Baptist Youth Fellowship and the Baptist Student Movement.

Dates for B.Y.F. conferences are: older youth—June 22-29; senior high—June 22-29, June 29-July 6, July 6-13; frontier—July 14-24; Fellowship Guild house party—July 13-20; junior high—June 30-July 13; fellowship builders—June 30-July 13.

"A Personal Encounter with Theology" is the theme for the national student conference, August 25-30. Cuthbert G. Rutenber, professor at Eastern Baptist Theological Seminary, will serve as platform speaker, and Samuel D. Proctor, president of Virginia Union University, will be the worship leader.

Yes, Green Lake is a gateway to training in churchmanship, to dedication to greater service, and to fellowship between young people and adults, between ministers and laymen, between national leaders and members of every church, between white men and black men, among Americans and Asians and Europeans.

But more than this, Green Lake is a place of fellowship between man and God.



Fellowship around the tables in the new dining room makes every meal a pleasant one. And good food, too!



Teachers in the laboratory school duly practice their finger-painting before teaching it to their classes

Among the Current Books

THE YOUTH FELLOWSHIP. By *Oliver D. Cummings*. *The Judson Press*. \$2.50.

The "Cooperative Series Leadership Training Textbooks," of which this is one, aims to furnish select study material for the thousands of Protestant lay workers who attend, annually, interdenominational leadership schools. This guide, written by a distinguished Baptist youth leader, explains the organization and goals of The United Christian Youth Movement, and how to make it a reality in the church. The author is convinced that "the spiritual climate" is now conducive to a great harvest of youth for Christ, if adult counselors and consecrated young people assume aggressive spiritual leadership. Other chapters tell how to plan, organize, and lead youth groups, so as to discover Christian fellowship in worship, study, action, and play. The final chapter offers guidance for adult leaders.

CRUDEN'S UNABRIDGED CONCORDANCE. By *Alexander Cruden*. *Baker Book House*. \$5.95.

Every minister, Sunday school teacher, and earnest student of the Bible needs a good concordance. This one, a standard for nearly two hundred years, includes the Apocrypha, as well as the Old and New Testaments.

AN HISTORIAN'S APPROACH TO RELIGION. By *Arnold Toynbee*. *Oxford University Press*. \$5.00.

At the beginning of this book, the author takes pains to point out that the book is an attempt to describe, not his personal religion, but rather that which he and his fellow historians arrive at by way of the historian's professional path. That path leads to an attempt to correct a self-centeredness that is characteristic of all life. Self-centeredness, though in a certain sense essential to life, is also a sin. It is an intellectual error, because in truth no living creature is the center of the universe. It is also a moral error, because no living creature has the right to act as if he were the center of the universe. It follows, then, according to Toynbee's reasoning, that the Hebrew people fell into both these errors in casting themselves in the privileged role of being God's "Chosen People," in contrast with the rest of mankind. It follows, further, that the historian sees no single race or people chosen in preference to, and to the exclusion of, other races or peoples. Nor does he see any religion as being true in contrast

with other religions, which are considered false. Following this path to its end leads, of course, to syncretism, which will not satisfy most theologians. Toynbee's answer we have already noted. A historian, not a theologian, Toynbee merely follows the historian's professional path, wherever it leads. "The missions of the highest religions," he writes, "are not competitive; they are complementary. We can believe in our own religion without having to feel that it is the sole repository of truth."

EAST IS EAST (Hinduism, Buddhism, Christianity—A Comparison). By *Peter Fingesten*. *Muhlenberg Press*. \$3.00.

Westerners often feel apologetic toward the "much older East." They may declare that the East is spiritual while the West is materialistic. The fact is, no world-moving faith as spiritual as Christianity, no law as just as Roman law, no system of knowledge as objective as Greek science, and no political system as advanced as democracy has emerged from east of the seventy-second longitude. Indeed, in the area which is under the influence of the great religions of the East, a cow may be sacred, but there is little respect for an individual human being. India's pessimism and negativism do not compare favorably with the West's optimism and positivism; nor do its lack of science, its inferior evaluation of women, and its illiteracy. The point of view of this book is that Hinduism and Buddhism have produced little that is great and much that is sensuous, life-denying, and primitive. Even Ghandi gained his creative ideas, not from India, but from the Western World.

THE BUDDHA, THE PROPHET, AND THE CHRIST. By *F. H. Hilliard*. *The Macmillan Company*. \$3.00.

Volume 16, in the "Ethical and Religious Classics of East and West" presents extracts, without comment, but with brief summaries, from the fundamental teachings of Gautama, Mohammed, and Jesus Christ, to reveal the reflections of the founders of Buddhism, Islam, and Christianity. The general plan followed is to acknowledge the sources quoted relative to the birth, call, ministry, death, supernaturalism, and unique characteristics of each founder. A closing chapter presents some of the disturbing questions confronted in comparing the Christ with other religious leaders.

The purpose of this study is to enable readers to understand the religions of other nations, and to appreciate the fact that while "great religions" differ in fundamentals, they "are not nearly so far from one another as they seem. . . . and there is an enormous amount of common ground in the great religions, concerning, too, the fundamental questions." The author is senior lecturer in religious education at the University of London.

HARVEST ON THE PRAIRIES. By *C. George Ericson*. *Baptist Conference Press*. \$2.00.

This is an interesting account of the first one hundred years of the Baptist Conference of Illinois (1856-1956). The author, who is manager of the Baptist Conference Press, has lived through one-third of this story as an active member of the conference. The most valuable portion of the book to general readers is the first section which contains eight chapters that recount the history of a people who have maintained for most of their existence in this country a close connection with American Baptists. The author pays high tribute to the contributions which the American Baptist Home Mission Society and the American Baptist Publication Society made to the religious life of Swedish Baptists. Other sections of the book are devoted to the churches, organizations, and personalities involved in the life of the conference.

THE MOMENT BEFORE GOD. By *Martin J. Heinecken*. *Muhlenberg Press*. \$5.95.

Thirty years ago Kierkegaard was almost an unknown in the philosophical and theological world, but with the advent of neo-orthodoxy, men have gone back to him. This book deals mainly with his thought about what it means to become and be a Christian. There is an attempt at clarification of the points at which Kierkegaard is particularly vulnerable and most likely to be misunderstood: that Christianity is absolute paradox, that God is absolutely other, that dread and anxiety are the constant concomitants of man's freedom, and the like. Kierkegaard's absolutism was a protest against Hegelianism. It was an attempt to defend the supernatural against the natural and the transcendence of God against the immanence of God as interpreted by rational philosophers. Kierkegaard thought of himself as the corrective of naturalistic thinking and burned out his life in an attempt to stem that tide. His contribution to philosophy and theological thinking is still a corrective of the excesses of modern thought.

Partners IN THE BAPTIST WORLD MISSION

Tithing-Emphasis Materials Offered Churches

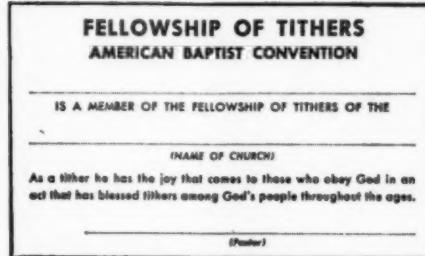
MANY CHURCHES are participating in March or April in a tithing emphasis, using posters, letters, leaflets, and other materials prepared by the American Baptist Convention.

Requests from the churches have come more and more frequently for this emphasis. Indications are that several hundred churches will soon have Fellowship of Tithers groups, made up of those who give a tenth of their incomes to the Lord. A membership card is provided to identify tithers.

Cooperating in production of the tithing material and promoting its use are the department of missionary and stewardship education of The Board of Education and Publication, the National Council of American Baptist Men, the National Council of American Baptist Women, the Baptist Youth Fellowship, and the division of communications of the Council on Missionary Cooperation.

A thorough eight-step every-member canvass is a good preparation for a tithing emphasis. It is not a substitute for a tithing emphasis, nor is it a competitor to a tithing program. The every-member canvass seeks to raise funds for church work and worldwide missions. The tithing emphasis seeks to establish a principle by which a Christian handles his income.

Tithing is a dedicated response to God's love for us; it is not a legal transaction. A recent survey showed that 60 per cent of those who tithed did so because of scriptural reasons. Our churches and our world mission



work can effectively use all the tithe for God's work.

A packet is being offered to each church that enrolls for the tithing emphasis. It includes: three sets of leaflets—"Don't Miss the Point," "Why Tithe Through My Church," and "How to Figure the Tithe"; posters; decision cards; program suggestions; and other items that will help the church set up the tithing emphasis.

Anniversary Folders

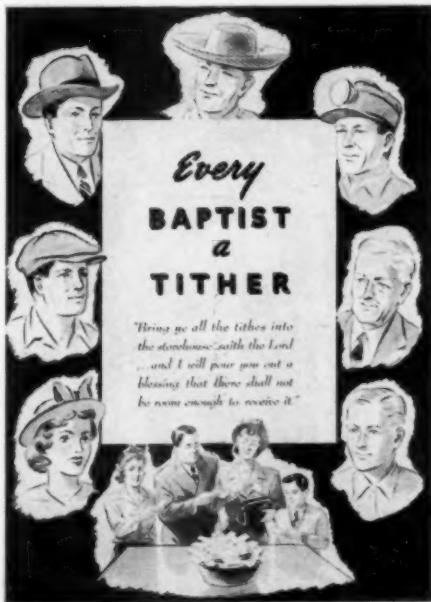
An anniversary series of every Sunday service folders for the month of May is offered to help churches coordinate special observances. While it is customary to furnish Baptist copy for the back cover, these anniversary folders also will have colored cover pictures of historic significance to Baptists.

The folder for the first Sunday in May will carry a facsimile of the Confession of Faith adopted by the Philadelphia Baptist Association, the first in the United States, which is completing 250 years of service. This confession was printed for the association by Benjamin Franklin. On the reverse of the folder is an account of the formation and development of the association and a small picture of Franklin's press.

The folder for the second Sunday will have a cover picture of the Lower Dublin or Pennepack Church, the first Baptist church founded in Pennsylvania to endure. On the back is the story of the church's founding.

At the beginning of the eighteenth century, Philadelphia was a place of green meadows, blooming gardens, and forest trees, often called Penn's "greene countrie Towne." A part of this beautiful scene was an oak grove on the banks of the Schuylkill, where the early Baptists placed a baptistery. This is pictured on the cover of the folder for the third Sunday, showing the Stone of Witness, and on the back are a description of the spot and a verse of the hymn used on these occasions.

Of course the Liberty Bell carries a one-word message for Baptists. A picture of this bell appears on the folder for Memorial Sunday. On the reverse is an account of Baptist persecution and suffering, typical of what Baptists endured to ensure that church and state would be separate, and that



Frederick L. Essex, Lois J. Anderson, Ben Wilbur (director of Radio, Broadcasting and Film Commission), Ralph M. Johnson, and Marion Stoneking (manager, KDLO-TV) signing in as 1956 leaders of the radio-TV workshop at the Radio-TV Center, American Baptist Assembly, Green Lake, Wis. For 1957 workshop, write: F. L. Essex, 152 Madison Ave., New York 16, N. Y.

all should be free to worship God in their own way.

These special folders cost only \$1.50 a hundred. It is necessary to purchase the entire series. Churches that use the Baptist folders regularly will receive the special series without extra charge. Others will get them only if they order.



Anniversary Design

A symbolic design for the anniversary year of the American Baptist Convention has been prepared. It may be used on letterheads, leaflets, and other publications. It will be used on a poster to be distributed among the churches.

Cuts of the design are available from the Council on Missionary Cooperation, 152 Madison Ave., New York 16, N.Y., at a cost of \$6.50 each. Proofs, from which plates may be made for offset printing, will be sent free of cost.

Zenas A. Yeghoyan, Speaker

Zenas A. Yeghoyan, who heads the Baptist church-extension program in Port-au-Prince, Haiti, is doing extensive speaking and traveling in the area of the American Baptist Convention.

Mr. Yeghoyan, a native Armenian, fled to Cuba in 1922 to escape Turkish persecution. He had attended colleges in Armenia and Syria, but was ordained a Baptist minister in Havana in 1940. In 1944, he joined the teaching staff of the American Baptist College at Cap Haitien.

More Missionary Interest

Allan B. Simpson, pastor of the First Baptist Church, Moweaqua, Ill., has passed along an idea that he picked up from a visit in a church on the way to the meeting of the American Baptist Convention last June.

Mr. Simpson says: "We now have a 'missionary moment' as a vital part of each Sunday morning's worship service. We present a brief personality sketch of a missionary (alternating home and foreign missions each week), followed by a time of prayer. First there a silent prayer then someone in the congregation leads in prayer.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Women Witnesses of Assam

By DOROTHY A. MUNDHENK

DURING THIS YEAR of happy furlough experiences in America, our thoughts are often half-a-world away, imagining the familiar daily happenings at the American Baptist Mission Hospital, Gauhati, Assam, India, where we have been working for the past five years.

Day Begins

How busy those hospital days are for the doctors, nurses, and other workers! After an early breakfast, the day begins at 6:45 with morning worship held in the beautiful hospital chapel. It is conducted by the various staff members, and the singing of the morning hymns awakens the patients to each new day. After chapel the hospital work begins—the doctors going to their rounds of surgery, the staff nurses taking up their various duties of supervision and service, and the student nurses attending classes or working in the wards.

Nursing Staff

A Nurses' Training School of forty students and the one hundred or more patients in the hospital keep our missionary nurses very busy. With Alice H. Townsend now on furlough and Ruth D. Meinen studying the Assamese language, the nursing is being very efficiently supervised by Mary Suderman, who brightens her numerous contacts with a spirit of helpfulness and gaiety. We think often of those well-trained Indian staff nurses, working with her, whose consecrated service contributes so much to the witness and usefulness of the hospital. These nurses have come from varied backgrounds and speak different languages. Some are Garos, some Nagas, some Bengalis, and some are from the plains of Assam. All are Christians and dedicated to their life work of Christian nursing.

Doctors

As Gladys M. Allen carries on her strenuous days of medical and surgical work in the hospital one of her Assamese co-workers, deserving of a medal for twenty-five years of service, is Alice Mark. Following a recent period of several months in America, Dr. Mark, with renewed enthusiasm and vision,

is again faithfully giving of herself in her ministry of healing.

Bedside Evangelists

We think with appreciation of those who are engaged in full-time evangelistic work with the patients—Khorgeswar, who conducts morning services in the outpatient department and works with the men, and Annie Sangma, whose ministry to women and children brings new hope and joy to so many. Through the distribution of Christian literature, printed in a number of languages, short services in the wards, and personal evangelism, these two workers help many to come to their first knowledge of Jesus Christ.

Happy Little Folk

I think of the happy active children's ward and those small brown-skinned boys and girls who have so tugged at our hearts in days past. Of little Khamakya, in a body cast because of a tubercular spine, who pretended he was a doctor and made his own personal rounds of the children's ward each morning. Of moving day into the new wing, when five-year-old Sukendra, who had lost one leg in a car accident, insisted on helping by



Nurse Longri holding small patient



Kusum, nurse and laboratory worker

carrying a toy with him as he practically ran with joy to the new children's ward on his small crutches. Of all of the children in their cribs and beds, learning to sing, with shining eyes, the children's favorite, "Jesu muk prem kore" ("Jesus Loves Me"), and hearing the story of Jesus' love for them. I think of the nursery with its baby incubator, a gift in memory of little Richard Beers, which has been the precious means of saving the lives of many premature Indian babies.

Bible Study and Recreation

I remember with joy my Bible-study class with the staff nurses, meeting in our home every Monday evening. The hour of Bible study was followed by another hour of games (flinch and caroms were favorites) and refreshments. The nurses were especially pleased when my husband (the doctor) found time to join them in a game. Teaching the large nurses' Sunday school class was another opportunity which I valued.

Welcome, White Cross!

I remember the satisfaction and thrill of helping to unpack White Cross boxes. How much those bandages, sponges, sheets, tape, and hospital gowns, sent with love by American Baptist women, help in the day-by-day running of the hospital, and how much they are appreciated!

Kindness

With sadness I think of Indian women patients who, after days of suffering, come to the mission hospital. There was Kamala, a shy little Hindu woman from a village twenty miles away. She was expecting her first baby, and the untrained village mid-

wife was called into the small thatched house to help her. But, using every method and charm known, the mid-wife could do nothing for Kamala, and for several agonizing days she continued in labor. At last her husband put her on some straw in a bullock cart and brought her the day's journey over rough roads to the mission hospital. Kamala arrived in complete exhaustion and was delivered of a dead baby soon after her arrival.

As the days followed and she regained her strength and interest in life, she noted with amazement the beauty of her surroundings. There were bright decorations around the room and red flowers on the table. Everyone seemed happy, and often she could hear singing. She had never known such kindness before as the doctor and nurses did all they could to make her comfortable.

One day a young woman came to see her, saying that it was a special day called Christmas, and telling a story of the birth of God's Son on the earth. It was a beautiful story of shepherds, holy men, a star, and a baby

who had come to be the world's Savior. Kamala tried to remember it all to tell her friends in the village when she would return. Day after day she heard more of this Christ who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Unrelieved Suffering

There are too many other Kamalas in the little villages of Assam who suffer and often die without finding the mission hospital or hearing of the loving Christ. For thousands of them there is only drudgery, superstition, and unrelieved suffering.

Challenge to Us

In the name of Christ, who said, "I am come that they may have life, and have it more abundantly," let us continue to pray and give and go, so that life and hope may be brought to many more of India's courageous men and women and bright little children. Your missionary doctors and nurses stand ready to serve.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Mariners' Temple

By ROSENWALD C. ROBERTSON

ONE OF THE MOST amazing things about a big city is the diversity of elements within it. This is particularly true of New York city, the Empire City of America and the world. Here the different cultures, races, and ambitions, make a complex society which in many ways is similar to other big cities, but in other ways is unique within itself. However, in the midst of this diversity there is a basic need for some spiritual force by which people may order their lives.

This is true of the city dweller who was born and reared in the city, of the person who has just recently come to the city to live, and of the person born outside the United States proper who now finds himself a part of America's largest city. The one basic characteristic of all these individuals, whether realized or unrealized, is the need for some spiritual connections with the things around them.

Those who see in the Christian gospel an answer to the spiritual longings of men, realize that New York city is one of the greatest mission fields for

the Christian church in the whole world.

Mariners' Temple, which has had a vivid history in providing a medium for spiritual nourishment and the sending out of spiritual ambassadors for the Christian gospel, provides a continuous scene where the tensions and difficulties of modern city life are met with the sensitivities of a Christian atmosphere. Mariners' Temple is not just a scene where individual dramas are enacted, but also a floodlight which reaches beyond the confines of its building into a wider area in the community in which it is located. It seeks to demonstrate that the church of Christ is concerned with the whole life of a person. This demonstration can only be made by addressing people at that point where they live their lives.

A Growing Church

At the center of the life of Mariners' Temple is a church congregation, which symbolizes the visible character of the church of Christ on earth. It is from this congregation that the total

ministry of Mariners' Temple receives much of its impetus. This congregation does not define itself in terms of belonging to one strata of society or to one ethnic or cultural group; rather it sees itself as Christ's congregation, in whose midst anyone may feel welcome.

At Mariners' Temple one invariably gets the impression that here is a growing church. This aspect of growth, however, has a double significance. In the first place, there is a growth in terms of members. A visit to the church on a Sunday morning would show that more and more people are finding their way into the pews to hear the Word of God. People who once felt that they were nomads in a great city are now beginning to feel that they can become rooted in one place without the fear of having to move on. Heretofore they were contented just to send their children to church school and to the children's activities program during the week days, and to make occasional visits to the church while maintaining a nominal church connection elsewhere. However, today the tendency seems to be in the direction of church attendance and membership as a family unit.

The second aspect of growth at Mariners' Temple is that which I would term "church consciousness." Now, this church consciousness itself has a twofold meaning at the temple. In the first place, there is the feeling that it is not a settlement house with a chapel; but, rather, that it is a church which promotes a church-center program. In the second place, there is a more definite feeling as to what the responsibility of the church should be. There is a growing realization that every church in certain respects is a unique church, which has to give a Christian witness in a unique situation. Therefore the temple as a unique church must seek to understand Christ's Word for it.

A Church for Its Community

The chief responsibility of the church is to witness to its immediate community. In this respect the church becomes, not merely a place where the concerns of just one segment of people are voiced, but a place where the concerns of all peoples are duly recognized and acted upon. It is a truth that before the Christian enterprise can become worldwide in influence, it first of all must become community-wide. Therefore, each individual church has to see itself as a promoter of community action and improvement. It must take its stand with all that makes for a better community.

Mariners' Temple in this respect is a church for its community. The



Rosenwald Robertson welcomes children to Mariners' Temple, New York

Lower East Side of Manhattan is at present a changing community. Old structures are being torn down and replaced by new ones. Public-housing projects are replacing old, worn-out tenement buildings. Negroes and Puerto Ricans are moving into what were once all-white neighborhoods. More and more playgrounds and play areas are being built to provide for larger numbers of children who are found in project areas.

Mariners' Temple, which always has been a community-minded church, now finds itself in a position where it can give a greater degree of support to community projects, and acts as a stabilizer in the midst of constant change. Through its staff and representatives from the congregation, the temple participates in neighborhood councils and community organizations. Through its week-day activities program it seeks to provide recreational, club, craft, and team activities for many of the children and youth of the community. Through its church program of evangelism and visitation it seeks to reach many of the unchurched people in the community who need this assistance.

Mariners' Temple through its youth program seeks to bring the young people it serves to an understanding of themselves, and to a wholesome and positive relationship with other people. This is done in a Christian atmosphere set by the staff, volunteers from the church congregation, and volunteers from other churches in the city.

To say that young people have problems, probably is an understatement. Young people, especially those who are products of modern city life, have a massive network of problems and tensions, some of which are conscious and others which escape their particular vision. The difficulties are underscored when the young person does not possess the type of home atmosphere

where problems are discussed with love and understanding, and where Christian principles are operative in family relationships.

As the minister at Mariners' Temple who is responsible for youth activities, I have found that in order to work most effectively with youth one must at least try to understand the pressures and tensions to which many of them are subjected. Let me say that these pressures are no mere "figments of the imagination," but are quite real, and therefore they have to be taken into consideration when evaluating teenage activities.

Many of the youth with whom I have worked have broken homes, where the father is absent from the household, or present only in body. In either of these cases a teen-ager bears distinctive marks which tell the story well. Many teen-age boys and girls have to assume a fatherly or motherly role in the home in order to care for younger brothers and sisters, thus becoming adults in one way while remaining children in others.

Friendliness and Concern

There is John, who wants an after-school job to keep himself "occupied" and "out of trouble," but when he seeks such a job he finds that there is so much "back and forth business" that he begins to wonder whether it is worth the trouble. Also there is Joe, whose father insists that he follow the same strict behavior code under which he was reared. But Joe cannot do this if he wants to remain close to his buddies. Then there is the simple restlessness in many youth which comes as a result of just not knowing what to do with themselves; that is, until someone suggests going down the block to one of the open stores and slipping some of the storekeeper's money.

The temple is a place where conscious attempts are made to create an atmosphere of friendliness, love, and concern, where a person does not feel that everyone is "against" him, and where he is not another person but a special person. Most cases prove that even the hard-boiled and difficult person responds to such personal and unassuming concern, proving again that Christlike love can conquer all.

The Christian influence of the temple is not always a decisive factor in the lives of the young people whom it serves; some still find their way into the courts and correction houses. Yet I believe that it would be safe to say that the atmosphere of the temple even then continues to linger with them.

One boy, who had been sent to a correction house, had this to say: "We have a lot of fun here, but I would rather be back at the temple."

MISSIONS

MISSIONARY AND STEWARDSHIP EDUCATION

Preliminary List Reading Books, 1957-1958

FOREIGN-MISSION STUDY THEME: *Japan*

HOME-MISSION STUDY THEME: *Christ, the Church, and Race*

Adults

Voices from Japan: Christians Speak. Compiled. Stimulating stories, cover designs, and art work contributed by outstanding Japanese leaders. Authoritative and inspiring. Baptist. \$1.00.

Cross and Crisis in Japan. By C. W. Iglehart. Basic adult study book. \$1.25.

This Is Japan. By William Axling. Illustrated. Teams with important facts and human-interest incidents. 50 cents.

Japan at the Midcentury. By William Axling. The sweep of half a century of life and work in Japan by one who was in the midst of it. Proceeds go to a fund to build a chapel on Japanese school campus. \$2.50.

In the Gray Rain. By H. S. McCartney. Lovely Japanese illustrations grace a charming real-life story. \$3.75.

Songs from the Land of Dawn. By Toyohiko Kagawa and others. Reprint. Poetry translated from the Japanese. \$1.50.

The Kingdom Beyond Caste. By Liston Pope. Basic adult study book. Discussion of the churches and race relations today, set in the perspective of history and the compulsion of Christian world issues. \$1.25.

Progress Against Prejudice. By Robert Root. A journalist surveys what the churches are doing about bettering race relations now. \$1.25.

Home Mission Digest—1957. Edited by Helen C. Schmitz. True stories of action laid against tragedy. Invades your heart and mind. 60 cents.

Man—Living Soul. By R. Dean Goodwin. Baptists in practical action seek to solve problems in race relations. \$1.00.

There Is No End. By R. Dean Goodwin. Stories based on a journey about the U.S.A. \$1.25.

We Witness Together. By Robert T. Handy. A history of cooperative home missions. \$4.00.

Youth

Ten Against the Storm. By Prichard and Prichard. Biographical stories of devoted, fearless Christian Japanese leaders. Older youth, seniors. \$1.25.

With Pen and Brush. By Margery Mayer. Japanese teenagers tell Americans about their life and thought, and illustrate their communications. \$1.25.

The Full Circle. By Yoshika Uchida. Daughter of Toyohiko Kagawa strug-

gles to "be herself." A true story for junior highs. \$1.25.

Reconciliation and Renewal. By Takenaka and Wood. For student groups. Priced.

Seeking to Be Christian in Race Relations. By Benjamin P. Mays. The problems of race in their theological setting. Good for youth and all leaders. \$1.00.

Sense and Nonsense About Race. By Ethel J. Alpenfels. Approaches problem from viewpoint of Christian anthropologist. Use with Mays' booklet. 50 cents.

What Can We Do? By Ruth D. See. Combined with two booklets above, shows how faith and knowledge can work together to overcome problems faced today. 50 cents. A filmstrip is available to use with the three books and guide for older youth.

The Story of the American Negro. By I. C. Brown. Reading book. \$1.75.

Room for Randy. By Jesse Jackson. Reading book, stirring and action-packed. Leads to consideration of practical action today. \$1.25.

Children

Kenji. By G. J. Rinden. Story of a boy hero who surmounts difficulties and brings his family together. Junior. \$1.25.

Hana's New Home. By L. E. McDowell. Country-born Hana struggles

to find fellowship and new friends in the city. Primary. \$1.25.

Making New Friends: In Japan and in the United States. Compiled by Florence Stansbury. Stories of true-to-life situations and people. Pictures, projects, and personality sketches of Baptist missionaries. 75 cents.

Word Friends: Japanese. Picture album with text. \$1.00.

Surprise for Robin. By J. P. Brown. Little Playmate Series. 75 cents.

Children of Japan. Around the World picture book with text. \$1.25.

The Swimming Pool. By Alice Cobb. Exciting story for juniors helps to solve a current community problem. \$1.25.

The Apple Tree House. By A. M. Halladay. Urban Gardens needs a church. In spite of commotion and confusion the children help to get it. \$1.25.

Making New Friends: In Japan and in the United States. See description above. 75 cents.

World Friends: North Americans. Picture album with text. \$1.00.

Resources

A Book of Remembrance, 1957. American Baptist book of daily devotions and denominational information. \$1.00.

Missions, an international Baptist magazine. Single subscriptions, \$2.00; in clubs of five or more, \$1.50.

Along Kingdom Highways. Baptist foreign-mission annual. Priced.

NOTE: There is an interdenominational study guide for each home and foreign text on each age level. Baptist adult guides on home and foreign themes include references to interdenominational texts, films, plays, and maps, in addition to references to a wide variety of Baptist materials.

Summer Conferences

The following recommended interdenominational conferences provide opportunities for both men and women to get training, as well as inspiration and fellowship, with leaders from many lands and areas and other Christian communions. Baptist leaders are included among the speakers and teachers.

Estes Park, Colo., June 16-22. The summer conference and school of missions, conducted by the interdenominational board of church women for the Rocky Mountain Region, was founded in 1906. Addresses, forums, study groups, and visual presentations will provide a varied program of great interest. Outstanding speakers and leaders will be featured in the program.

Northfield, Mass., July 1-8. This conference meets on the historic spot



New Materials

FOREIGN-MISSION STUDY THEME: *Japan*

HOME-MISSION STUDY THEME: *Christ, the Church, and Race*

THE BOYS AND GIRLS who live in Japan have an attraction for the children who live in this country. Their beautiful islands, graceful ways, and picturesque customs make them interesting.

There are book-length stories for both age groups about children who live in Japan with their families. Both families suffer a crisis, and what they do about it makes the stories.

For Baptists, who have been at work in Japan for eighty-five years, this study will prove to be a real challenge. Teachers and leaders will want to read the Baptist book *Voices from Japan*, written by Japanese Christians, telling of the growth and problems of Christian work in Japan.

Japan

FOR JUNIORS—Baptist materials to use with children are as follows:

Making New Friends: In Japan. Baptist book of stories, service projects, special-interest missionaries.

Kenji. By Gertrude Jenness Rinden. A story that carries suspense and conviction. The boy hero, Kenji, is a half-orphan who lives with his widowed mother and younger sister, Michiko. In order to give her son an education, Kenji's mother sends her daughter away from home to work at the feeding of silkworms. Kenji is determined to bring the family together again, but there are many troubles before he succeeds, with the help of his teacher and his village church.

A Junior Teacher's Guide on Japan. By Mabel Niedermeyer McCaw. It presents the teaching plans for a unit of study on Japan.

FOR PRIMARIES—The following materials are available:

Hana's New Home. By Lois Eddy McDonnell. The heroine does not want to go to her new home in the city. She likes her old home in the country best. Everything in the city is difficult for Hana at first—school most of all. Her adventurous brother Taro and her persistent little sister Kiyo adjust much better than she. It is they who lead the rest of the family into the fellowship of the Christian church. In the end, Hana comes to like the city and finds a whole new way of life there.

A Primary Teacher's Guide on Japan. By Lois Eddy McDonnell. In preparation for writing this course, she taught a unit on Japan.

ENRICHMENT MATERIALS—*World Friends: Japanese* is an album with fifteen large teaching pictures in black and white, with accompanying descriptive text, suitable for use with both primary and junior children. Be sure to order this material.

Surprise for Robin. By Jeanette Perkins Brown. This is a new book about Japan for kindergarten children. A "Little Playmate Series" book.

Children of Japan is a picture book in color for small children. There are nine large pictures, with accompanying stories. An "Around-the-World" picture book.

Picture Map of Japan. Pictures and insert sheet. 50" x 38".

Kimiko of Japan. Filmstrip. A happy story about everyday experiences of a little Japanese girl is illustrated by attractive color photographs taken in Japan. American and Canadian children will see that Japanese boys and girls are like them in many ways. Reading script by Juanita Purvis. Rental.



MISSIONS

Christ, the Church, and Race

Children learn prejudice from those around them. They can also learn understanding and a sense of fair play. They can be guided to observe the great variety that exists through all of life and can come to appreciate the advantages of diversity. The two book-length stories on this theme and the supporting material help them understand the richness of variety and the joy that results from it.

Nearly five hundred churches in the American Baptist Convention have integrated activities of worship, study, and fellowship.

FOR JUNIORS—Baptist materials to use with children are as follows:

Making New Friends—In the United States. Baptist book of stories, service projects, special interest missionaries.

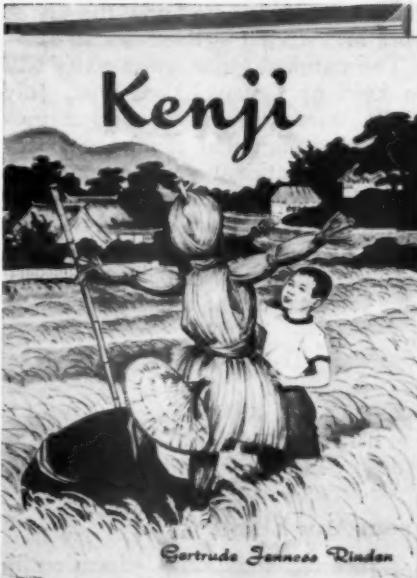
The Swimming Pool. By Alice Cobb. It tells the story of a neighborhood made up of families from a variety of cultural and religious backgrounds. There are tensions among them, and emotion runs high. A few of the boys of junior age form a club to get a swimming pool in which everybody in the community can swim. They are aided and abetted by the minister of the neighborhood church. Undaunted by the difficulty of their aim, they actually collect a considerable sum of money and then give it away to help the mother of one of the club members. The community is touched by the boys' sacrifice and decides upon an action of its own.

A Junior Teacher's Guide on Christ, the Church, and Race. By Frances Eastman. This book emphasizes the rich variety of the world and of the people who live in it and points out Christian ways of dealing with racial problems.

FOR PRIMARIES—Helpful materials are as follows:

The Apple Tree House. By Anne M. Halladay. She has created a picturesque setting. Urban Gardens is a new community development that does not bar residents of any race or color, even though one family thinks the community should be restricted. The one lack in Urban Gardens is a church. Through the interest and encouragement of the Burns family and "Pop" Collins, plans are made to get a church for the community. But many incidents—some exciting, some disturbing—occur. There is a vacation school and an accident that is almost a tragedy. There is a mystery! "Can it be that there are ghosts in Urban Gardens?" ask the children when they hear the Clang! Clang! in the night.

A Primary Teacher's Guide on Christ, the Church, and Race. By Edith F. Welker. A creative writer and



grounds engaged in interesting activities. Descriptive text accompanies each picture.

Picture map *Makers of the U.S.A.* is recommended for use with the "Christ, the Church, and Race" theme. The "makers," whose names are included on this beautiful picture map in full color, are of many racial and national groups. Large, 40" x 30".

Our World of Happy Differences is a color filmstrip in which children are shown that differences make the world interesting and fun. They are helped to develop an appreciation of variety. A gay little song is introduced that they can sing and remember. Reading script by Mae Hurley Ashworth. Rental.

"Little Playmate Series," Set I, for kindergarten children, includes the following titles, all of which will prove useful on the current themes: *Ronnie's Wish.* By Jeanette Perkins Brown. It tells us about a little Negro boy who wishes he were bigger; *Nezba's Lamb.* By Edith J. Agnew. This book relates the adventure of a small Indian girl and her pet lamb. *Keiko's Birthday.* By Jeanette Perkins Brown. This is the story of a little Japanese girl in this country.

CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

Summer Service Projects

HUNDREDS of students, office workers, laborers, teachers, and others in this country and across the world spend their summers in an exciting and inspiring kind of service designed to meet the needs of the disinherited, the poor, and the often overlooked. The service may involve working in a camp, teaching children, helping the church to meet the needs of a changing community, painting and repairing school and church buildings, or helping others to learn how to play or to live together.

A growing company of those who are concerned are volunteering the service of their hands, hearts, and minds to work in fellowship and to witness together to the love they know in Jesus Christ. You are invited to come, too.

Come prepared to serve! Come prepared to study! Come prepared to grow! Come prepared to enjoy yourself! Come if you love people and accept the challenge of meeting revolutionary forces operating in our world with the insight of a Christian personality working in community.

Who May Participate?

1. Young people between the ages of sixteen and twenty-four.
2. Those who are ready and willing to work and to identify themselves with the group and the community in which they serve.

3. Those who will be responsible to the group, accepting financial limitations, social restraints, and the disciplines of a Christian community.

4. Those who will work the full time allotted for the subject.

Many want to come, but raise questions about costs. In all projects, participants must provide for the costs of their own travel. In some projects, the participants are provided room and board. For complete descriptions of all the projects, requirements, and costs, write to your state director of Christian education for the leaflet "Summer Service Projects for 1957."

SOS Party

World conditions being what they are, the Baptist Youth Fellowship has

again accepted the challenge of bringing before our churches the opportunity to Share Our Surplus (SOS). The Government will still ship more than \$20 worth of food for every \$1 we contribute. People in the world are starving and we can do something about it.

Have you sponsored the 1957 SOS Party? Do you have the party scheduled on the 1957 calendar of your church? If not, talk with your pastor and set a time sometime this spring or fall. Send for the following materials to help you:

1. "Adventures of Sammy"—a free leaflet, which tells the story of SOS, is available for every member of your church.

2. "SOS Picture Leaflet"—is available for every member of your planning committee so that they may be sure of their facts.

3. "SOS Poster"—for the most conspicuous bulletin board in your church.

4. "SOS Poster Guide"—full of promotion ideas and party suggestions so the entire church can share in the fun and joy of giving.

5. Church World Service has several filmstrips which tell the story of needs overseas, and show how money given to these causes is used in relief and reconstruction programs of the churches.

Write to your state convention office right now for materials for the SOS project.

Betty Crocker Coupons Needed

We are trying to equip our kitchen so that it will be most useful to all groups using it. We can secure many fine pieces of equipment with Betty Crocker coupons, and would appreciate the help of all who can save them for us. As we can use twenty thousand coupons, everyone received will be most helpful. Here is a good project for you.

Send your coupons to: Anadarko Christian Center, 213 East Main St., Anadarko, Okla.

Fellowship Guild

DEAR GUILD GIRLS:

One of the very thrilling parts of my work as interim director of World Outreach and Fellowship Guild is coming to know so many of you and what you are doing across the country. These are exciting days for guild, and I would like to share with you some of the latest news.

Already this year, over 115 new guilds have enrolled. This is exciting when you think that there are this

many more girls who know the joy of work and study together.

The national guild house party will be held at Green Lake, Wis., July 13-21. Mrs. Robert Manogg is program chairman and Sandra Schoeninger, our national guild commission chairman, will preside at the sessions. Our theme is: "How Great My Task." Write to the registrar at Green Lake for a registration card. Be sure to mark your calendar at the dates July 13-20.

Sincerely,

Cay Raycroft

From Ann Elliott

I received my initial education in Christian missions in the form of guild programs. I am sure that other missionary candidates have made a similar statement before the mission board. If the missionary emphasis should ever be erased from the guild program, the education of future missionaries and lay women dedicated to the work of God would be seriously impaired.

Missionary world outreach is one of the four emphases of the Fellowship Guild, the other three being personality development, the Christian home, skills and vocation. It is not accidental that each of these areas presupposes, develops, and reinforces the others. A girl cannot work in anyone of these areas without involving herself in the others. There is a reason why missionary world outreach is fourth and last on the list of emphases—for it is in this fourth area that, for me, the first

three emphases take on rich meaning.

In giving herself to missionary outreach, a girl is called on to bring out the best and deepest that is within her. It should be noted that the first three emphases are relatively designed to deal with the private life of the girl, whereas in the fourth a girl is asked to move out of herself into a broader social context. Her dedication to missionary world outreach will develop her personality, Christianize her home, and vitalize her vocation to an extent that no "how to" program can. In missionary outreach she is given to the needs of others, thus blotting out the egotism of deliberate self-development. In turn, a beautifully developed personality may emerge, the by-product of the missionary world outreach emphasis in her life.

From Janet Schroeder

This last summer we were very privileged to have speak in our church, Ai Lun, from Burma. Our family, my father being a minister of the church, was even more privileged by having this man into our home for dinner.

During the course of his stay at our house, Dr. Lun spoke of many different things. He told us about his native dress, which he wore. He spoke of his homeland and of the need there for missionaries. He told us of his work here in the United States, and he commented many times on how well he liked American food. He seemed very much impressed about all the machines and little gadgets which make home life more enjoyable.

But of all the things about which Dr. Lun spoke, I was most interested in his family. He has a daughter in college at Mandalay, a daughter fourteen, a daughter twelve, a daughter six, and one four years of age. Exactly one month and ten days before he left for America, he became the happy father of a fine boy, who is now one year old.

Being very much interested in pen-pals, I asked him about his daughter, Charity, who was also eager for pen-friends. He gave me her address and I wrote to her immediately. Just recently, I received a reply to my letter.

Charity Lun is fourteen years old and in the eighth standard. She attends a private school, and so she is able to help her mother at home. Her handwriting is very lovely. We seem to have corresponding interests, for reading is her favorite hobby, as it is mine. She also likes to embroider and play badminton. She plays the guitar and is at present learning to play the accordion.

I shared my letter with our Fellowship Guild, of which I am chairman, and we all sent her Christmas greetings.

seeking
to be
christian
in
race
relations

benjamin e. mays

Home-mission study book for B.Y.F.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

A Contest—A Historical Contest!

By VIOLET E. RUDD

INFORMATION, PLEASE! Sponsors of radio and TV programs have paid—and are paying—dividends of various descriptions and amounts for information given by contestants on quiz programs. Now, here within our own Baptist family, information is being sought, dividends are being paid!

A Baptist layman, serving on the board of managers of the American Baptist Home Mission Societies, became interested in the work accomplished by American Baptist women throughout the years. Because of the interest and concern of this layman a historical contest is being launched during March.

Three awards are being offered by this layman for papers on the following subject: "The Historical Development of Organized Woman's Work in My Church and My Prophecy of Its Future."

This subject was chosen in order to elicit and to perpetuate valuable information existing now, to a large degree, only in the memories of Baptist folk.

It was chosen to commemorate:

(1) The integration of the women's work with the general work in both the Home and Foreign Mission Societies;

(2) The great debt we all owe to Ladies' Aid and Woman's Baptist Mission Societies;

(3) The birth of the National Council of American Baptist Women.

The contest was prepared by a committee consisting of Benjamin B. Browne, editor of *Baptist Leader*; Irene A. Jones, at that time associate director, department of public relations, American Baptist Foreign Mission Societies; Violet E. Rudd, administrative secretary, National Council of American Baptist Women; and Mrs. Milo E. Wenger, secretary, department of special services, American Baptist Home Mission Societies. The details of the contest are as follows:

Timing

March—Announcement of the contest to appear in *Missions*, *Crusader*, *Baptist Leader*; also to be publicized by the chairman of publicity of the

National Council of American Baptist Women.

April—Another announcement.

May—Another announcement, including presentation at the annual meeting of the American Baptist Convention in Philadelphia.

October 1—Manuscripts must be in, or on their way to, the office of the National Council of American Baptist Women, 152 Madison Ave., New York 16, N.Y.

No manuscript postmarked later than September 30 will be accepted.

October, November—Manuscripts will be read during this period by the judges.

Before January 5, 1958—Judges will meet.

January 5, 1958—Prize-winning manuscript will be in the office of *Baptist Leader*. Prize-winning manuscript will be printed in the June issue of *Baptist Leader*, which will be circulated at the meeting of the American Baptist Convention in Cincinnati, Ohio, June, 1958.

June, 1958—Official announcement of the three winners will be made at a session of the American Baptist Convention in Cincinnati, Ohio.

Rules

1. The writer must be a member of an American Baptist church.
2. The manuscript may have a

range of 2,000 to 2,200 words. Manuscript will be disqualified if there are more than 2,200 words.

3. The prophecy is not to be greater than 10 per cent of the history: that is, not more than 200 to 220 words.

4. Pictures may be used. They should be clear, black and white glossies, and they should be identified on the envelope in which they are enclosed. Pictures will be returned if request is made.

5. The name and address of the author must be on a separate paper, attached to the original copy. The judges will not know the name and address of the writer.

6. The manuscript must be type-written, double spaced, on typing paper. Submit the original and four carbon copies.

7. The manuscript must be post-parked before midnight, September 30.

8. All manuscripts become the property of the National Council of American Baptist Women.

9. The decision of the judges will be final.

Awards

First award, \$100.
Second award, \$75.
Third award, \$50.

Judges

Benjamin P. Browne, editor, *Baptist Leader*.

Mrs. Walter O. Harvey, president, Woman's Baptist Mission Society, Massachusetts.

Mrs. Major Johnson, member of The Board of Education and Publication.

Mrs. Herbert F. Osteyee, free-lance writer and literary consultant.

Mrs. Howard Palmer, former president of the Woman's American Baptist Home Mission Society.

And So Forth

Violet E. Rudd, administrative secretary of the National Council of American Baptist Women, will work with the committee.

The suggestion for this historical contest was presented to the board of managers of the National Council of American Baptist Women at the annual meeting held in Seattle, Wash., June, 1956. It was accepted with deep gratitude to the layman whose vision makes possible this historical contest, to which all members of American Baptist churches are eligible.

This valuable historical data on organized woman's work will be printed, and thus will become available to all who desire to know about woman's work throughout the years in our convention.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

I Have Seen the Lord

By MARTHA WISNER MEREDITH

HYMN: "Christ the Lord Is Risen Today."

PRAYER

PROGRAM LEADER: In the first chapter of the Gospel of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us. . . ."

The Word became flesh and dwelt among us. The New Testament is the record of the birth of Jesus, his life and teaching, his healing of the sick, his many miracles, followed by the cruel crucifixion on the cross, his burial, and the heartbreaking grief of his followers.

After the crucifixion his disciples were scattered and defeated. Then came the dawn—"Christ Is Risen." Death could not hold him. [Read Acts 2:24.]

[Read the twentieth chapter of the Gospel of John.]

Today let us experience through the eyes of Mary Magdalene the wonder of Jesus' appearance. Let us walk with Mary Magdalene at dawn as she sorrowfully carries her gift of spices as a service of love to her Lord! Let us share with her the concern for the empty tomb, the overwhelming sense of grief and loss. Let us know with her the amazement and boundless joy as Christ calls her by name. Let us realize—with her—the glory of his resurrection.

Let us know the surprise of the disciples, behind closed doors, when Jesus came into their midst. Let us be followers on the way to Emmaus, walking with him. Our hearts burn within us as he talks with us by the way, and as he opens to us the Scriptures. As we are eating with him our eyes are opened.

[Read Luke 24:32.]

Let our faith be stirred as was Thomas' when the risen Lord showed his nail-pierced hands. Suddenly we are partaking of the memorable breakfast on the beach and we are listening to Jesus' conversation with Peter. We are accepting Christ's command, "Feed my sheep."

E. Stanley Jones says that he is glad that after the resurrection Jesus kept appearing and disappearing while doors were shut, stepping into the visible material world at will, and back

into the invisible spiritual world. To him, it makes the other world seem strangely close—at one's elbow, within us, all about us.

Albert W. Palmer points out a significant thought when he reminds us that Jesus appeared only to those who loved him. Only the eyes of love can truly behold him—alive!

After the resurrection, Christ appeared first to a woman. His first command was given to a woman. She saw the risen Lord, heard his voice, and carried out his command to go quickly and tell.

The history of Christianity is filled with the accounts of men and women who have heard and felt the risen Lord, and have carried out his work. They have experienced the Easter truth as it comes into all its glorious and dynamic power.

[Suggestions for this program follow:

[Use the biographical sketches of those who have been pioneers in the various translations of the Bible. Use the leaflet "The Bible and the American Bible Society," included in the program packet for 1956-1957, "Precious Treasure." Read Great Is the Company, by Violet Wood. Write to the American Bible Society, 450 Park Ave., New York 16, N.Y., for some of their free leaflets.]

[Sketch the lives of some of the men—and their wives—who launched our modern missionary program for example: Carey, Morrison, Judson, Nathan Brown, the Goddards, and William Dean. See Called to Cathay, by F. W. Goddard; Pathfinders of the World Missionary Crusade, by Sherwood Eddy, and Splendor of God, by H. W. Morrow.]

[Base your program on our own

WOMAN'S DAY

May 29, 1957

Philadelphia, Pennsylvania

Convention Hall

9:45 A.M.

Theme for the day:

"The Christian Home"

Christian nationals. The program packet has "A Circlet of Cameos" that may be used, together with a new placemat, "Cameoed Christian Colleagues," prepared by the American Baptist Foreign Mission Societies. Placemats may be secured from the American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N.Y. Price, \$1 for a package of fifty; sold only in packages of fifty.

[An ecumenical emphasis may be given by using such nationals as Sarah Chakko, Daw Hla Shein, Mary McLeod Bethune, Michi Kawai, and Kagawa.

[A home-mission emphasis can be given using such figures as John Mason Pack, Isaac McCoy, Allen B. Freeman, Thomas Merrill, and J. S. Morrow. The special-interest missionaries in our home fields can be the subject of the program.

[Send to the American Leprosy Missions, Inc., 156 Fifth Ave., Suite 1134, New York 10, N.Y., and get such pamphlets as "Ministry of the Baptist Churches to the Victims of Leprosy," "They Banished a Ghost," "Leprosy Missions Digest," "A Broken Net," and "Information Please." Base your program on the men and women who have seen their Lord and have done much to bring life and hope to those who walked alone.

[All of these have "seen the Lord" and have obeyed his commands.]

PROGRAM LEADER: Jesus said that he was sent to preach the gospel, good tidings, to the poor, to heal the broken-hearted, to bring deliverance to the captives, and to set at liberty the bruised. So you and I as Christians are to use whatever talent God has given us in loving service to mankind for the glory of God. It may be in humble, everyday service in our homes, to our neighbors, remembering the sick and the needy, helping in our church school and the other branches of our church program, or being present at our worship services. The opportunities are on every hand.

Have you seen the Lord? Have I seen the Lord? There is an urgency in his words "Go quickly and tell"

HYMN: "Thine Is the Glory."

PRAYER: Spirit of the ever-living God, energize us with a sense of thy abiding presence. As we meditate on the power of the resurrection, breathe thy holy will through us that we may love as thou wouldst love and do as thou wouldst do. We seek thy presence in our every relationship. May we come to Easter with thy forgiving and cleansing love flowing so freely in and through us that we may be one with each other and one with thee. In the name of him who leads us to Easter. Amen.

MISSIONS



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

Father-and-Son Banquet—Western Style

Program for the May Men's Meeting

By LEE E. FRIDELL

EIGHT-YEAR-OLD Timmy Smith twirled his six-shooter around his finger several times—just as he had seen Roy Rogers do it—and then impatiently jammed it back into his holster.

"Hurry up, Dad," he yelled, "or we're gonna be late."

Timmy had been looking forward to this important event for days, planning just what he was going to wear—the brace of six-shooters he had gotten for his birthday, and his Hopalong Cassidy cowboy outfit. He hoped Dad would not wear his Sunday clothes, as he always did when he went to church.

Timmy was more than pleased when a moment later Dad appeared wearing jeans, checked flannel shirt, hunting jacket, and straw hat.

"All set, Timmy," he said, "let's go."

And where were they going? Why, to the "Spring Roundup," this year's theme for the annual father-and-son banquet, sponsored by the men's council of the First Baptist Church, Sacramento, Calif.

Publicity

Who gets most excited about a father-and-son banquet, the publicity committee asked themselves, the dads or the kids? Kids, of course. So with this in mind the committee directed most of its publicity toward the boys, knowing full well that once a boy wants to attend the banquet, it is going to be pretty hard for dad to say no.

Announcements were made in the Sunday school, describing the program and the food in such delicious terms as to make any youngster's mouth water. Of course, there was a catch—if you wanted to attend you would have to bring your dad. Arrangements were made to bring fatherless sons and sonless fathers together. The Lincoln Christian Center supplied eight or ten sons, who were delighted with such an evening out. Some men took two or even three "sons," so that no youngster would be denied the privilege of attending the banquet.

The newspapers were not neglected, either. A story with a picture ran in

the *Sacramento Bee*. The picture showed the cook (one of the laymen) dressed in culinary attire, leaning over a huge kettle and ladling out some of the chuck-wagon stew for the council president to taste.

Of course, the committee used the church bulletin, too. The vigorous promotion really paid off in an attendance of over two hundred dads and sons.

Decorations

When Timmy Smith and his dad arrived at the church, there was no need to ask where the banquet was being held. One glance at the banquet hall and any old cowpuncher could tell you that this was the "real McCoy." Up on the stage was a barnyard scene, and tilted against the wall was an old weather-beaten fence, upon which were hanging bridle and saddle. There, too, were the tools of the cowhand—pitchforks and shovels. The scene was made complete by a couple of wagon wheels and several bales of hay, partly intact and partly strewn around the floor of the platform.

For table decorations, brands had been cut out of construction paper and placed down the center of the tables. And, of course, the men and boys themselves supplied a good deal of the Western-theme atmosphere; for all were dressed in jeans, cowboy outfits, plaid shirts, straw hats, and the like.

Program

If you cannot get Hopalong Cassidy for your featured guest—and most likely you cannot—then the next best thing is to get the favorite local hillbilly orchestra. And that is just what the Sacramento men did for the occasion. Practically every youngster had heard the Boots and Saddle Trio at one time or another over Sacramento's radio station, but to see the trio in person—that was really something! This singing trio, with guitar, harmonica, and banjo, delighted both the boys and their dads with their Western songs. The second major feature on the program was a magician.

If you happen to be short on magi-

cians and radio celebrities, other program possibilities are equally entertaining. At another father-and-son banquet which I attended, the Y.M.C.A. boys' work secretary showed slides and told of a Rocky Mountain hiking trip he had conducted. The Y.M.C.A. wrestling team also put on an exhibition wrestling bout.

A speech usually kills a father-and-son banquet as far as the youngsters are concerned. So the Sacramento council did not have one. In addition to the Boots and Saddle Trio and the magician, they had a fine devotional service and group singing from a specially prepared song sheet of Western tunes.

No woman can produce that rare outdoor smoky flavor which makes the cowhand's under-the-blue-sky repast an unforgettable taste-bud experience. Such culinary art comes only from a man's talent. Of course, if you have no such "genius of the palate" in your midst, then it may be necessary, cowboy hat in hand, meekly to approach the women and ask them if they will do the cooking for your banquet. You might suggest the menu that is a favorite with the Sacramento bunch—chuck-wagon stew, baked beans, pie and cheese, hot rolls, milk and coffee.

Costumes

Finally, a very important feature for the boys, the most Western costume contest, in which the youngsters paraded past the reviewing stand to compete for the prize awarded the most Western-dressed cowhand.

Save June 29 to July 6

Arrange vacation to include those dates, and plan to attend the national laymen's conference, Green Lake, Wis. This year's program promises to be the best ever, and if early interest is any indication, this year will see a record crowd of laymen. You cannot find a more pleasant spot for a vacation, nor a program that will be more interesting. Your wife and family will appreciate the good food, good beds, fine fellowship, boating, tennis, golf, swimming, fishing, and shuffleboard—all at very modest prices. Plenty of entertainment and inspiration, too.

Steps are being taken to open the annual meeting of the National Council of American Baptist Men—heretofore limited to the state presidents and national executive committee—to all men in attendance at the national laymen's conference. Probably there will be a stipulation that no one state can cast more than 10 per cent of the total votes; but all can participate in discussion, if constitutional amendments now under consideration are adopted.

News FROM THE BAPTIST WORLD MISSION

WASHINGTON, D. C.

Foreign-Mission Boards

A shimmering blanket of snow made the nation's capital a fairyland as the boards of managers of the American Baptist Foreign Mission Societies met there for their January sessions.

Edward H. Pruden and the congregation of the First Baptist Church invited the boards to be their guests in their beautiful new Gothic building. The Baptists of the city joined them in inviting missionaries, members of the boards, and the staff, as speakers in about twenty church services and in a missionary evening.

Medical Needs

The regular sessions of the boards opened with a worship service conducted by Ai Lun, Shan medical associate of Gordon S. Seagrave at Namkham, Burma. The date was exactly the 365th day since Dr. Lun set foot on American soil. That occasion had been his first sight of snow, as well as of the United States. He studied and observed in some of the best medical colleges, clinics, and hospitals in the country. He proudly showed an invitation to the inauguration of President Dwight D. Eisenhower. His heart was overflowing with gratitude to the boards, to kind Baptists everywhere, and to hospital staffs who accorded him every possible privilege during his study. He was to return to Burma early in March.

Attention was given to medical needs in South India and the Philippines as presented by Lee M. Howard, of Hanumakonda hospital, and Esther I. Salzman, of Iloilo. Dr. Howard is pursuing graduate study at Johns Hopkins during furlough. He noted that Western doctors and nurses are often welcomed in newly independent nations of the East, even when evangelists and teachers may find it more difficult to secure visas. Medical services rendered in a true Christian spirit of selflessness are today one of the best media of good will between the people of the United States and the people of India.

Miss Salzman is a leader in the development of a college of nursing within Central Philippine University, which now grants the B.S. degree in nursing.

New Missionaries

The boards were privileged to appoint eleven new missionaries. Mr. and Mrs. Gordon L. Bottemiller, at

present in a pastorate at Morenci, Ariz., are now looking to educational work in the Belgian Congo. To carry out a special assignment as an electrical engineer, George S. Franke, of Rochester, N.Y., will also go to Congo for a term of three years.

Japan is to receive three new recruits, all in the field of education: Mary L. Burke, of Portland, Oreg.; and Mr. and Mrs. Norman V. Overly, of Kent, Ohio.

The Philippines will welcome to Central Philippine University, for work among students and in setting up the religious program of the school, Rev. and Mrs. Kenneth P. Losh, now in the pastorate of the First Baptist Church, Anderson, Ind.

India also will receive three: Dorothy E. Johnson, prepared to do public-health nursing; John Braisted Carman and Mr. Carman's fiancee, Gesina Wickers. She is to complete her studies in psychology in the University of Leyden, Holland, her home, and their marriage will take place in Holland prior to their sailing to India.

All but three of these new missionaries are graduates of denominational schools. They come from Berkeley, Linfield, Bucknell, Central, and Redlands.

Mr. Carman, the son of Dr. and Mrs. John S. Carman, of the Vellore Christian Medical College in South India, is to pioneer in a new effort to instruct missionaries more adequately in their ministry to Hindus

in India. There is in India the famous Martyn School of Islamics. Only now is there a real prospect for a school majoring in Hinduism. The Indian director of the school, who is now in this country temporarily, especially requested that Mr. Carman become one of the first members of the faculty.

Having spent his early life in India, Mr. Carman has gained from experience many insights into Hinduism and a working knowledge of some of the Indian languages and dialects. Most of his life he has been surrounded by influences that have fostered his own deep Christian convictions and spirit of evangelism.

His study included graduation in liberal arts from Haverford College and theological and related training at Yale Divinity School, where he also continued his studies in the graduate school. A Fulbright scholarship gave him opportunity for two years of study at Leyden University, Holland, where he met Miss Wickers.

All these missionaries were commissioned by the boards at the Washington meeting. Miss Salzman and Max W. Morgan, of Topeka, Kans., took part in the service. Frederick G. Dickason, of Burma, was the missionary speaker.

Actions and Appropriations

On recommendation of the overseas department, the boards made appropriations for the following: (1) Scholarship grants to bring more outstanding national leaders to this country for training. (2) Improved equipment and buildings for the reopened hospital at Kentung, Burma, where Dr. and Mrs. Keith R. Dahlberg are new



New foreign missionaries—l. to r.: (first row) Mrs. Gordon L. Bottemiller, Mary L. Burke, Mrs. Kenneth P. Losh; (second row) Gordon L. Bottemiller, Mrs. Norman V. Overly, Dorothy E. Johnson, Kenneth P. Losh; (third row) Norman V. Overly, Ineke Wickers, John B. Carman, and George S. Franke

Dr. Harry L. Dillin, president of Linfield College, and of the American Baptist Convention, confers with four American Baptist scholars at Linfield.



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In this setting American Baptists maintain a strong witness through the First Baptist Church and the North Rapids Baptist Church, a promising new church-extension project.

Heinz Gracia is the energetic and dedicated pastor of the First Baptist Church. With a commendable record of 338 additions, including 103 baptisms, in less than three years, the church looks forward to an enlarged sphere of usefulness by removal from a downtown location where there is little off-street parking and no room for expansion.

The congregation cooperated with the South Dakota Baptist Convention and the American Baptist Home Mission Societies in sponsoring the North

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Ben, with his brother Adam and their family, emigrated to Chicago from Mexico when the brothers were boys. They lived in a dingy neighborhood and the boys played in the crowded streets.

One night, Ben and Adam were peeking in the window of the Aiken Christian Center, intrigued by the wonderful activities inside. Suddenly a friendly voice in the darkness said: "Hello! Won't you come in?"

It was Aiken Boy's Worker Rev. Harold ("Swede") Lundgren. In a few weeks the boys (along with their family) had been won to Christ by Aiken Center Director Mrs. Emma Kampfer and Mr. Lundgren.

Little did they know that a friendly "Hello! Won't you come in?" would produce a Seminary President and a Home Mission Spanish-speaking Work Director!

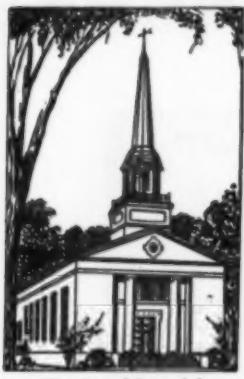
Today, if you visit the Spanish American Baptist Seminary at 512 South Indiana Street in Los Angeles you are sure to receive the same cheery, friendly greeting extended to all students and visitors. President Ben learned it a long time ago from Home Missionaries!

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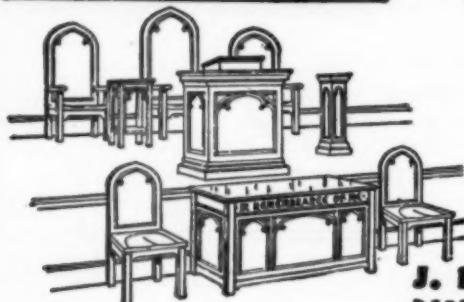
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Rapids Baptist Church as a church-extension project. In addition to assisting in the purchase of the site and building, First Church provides for more than one-half the support of the North Rapids program. While currently engaged in this endeavor and in its own relocation and building project, First Church is alert to the potentialities for establishing an additional church-extension project in a strategic part of the city. Here is a great opportunity.

Witness in Hawaii

I was privileged to work with both churches in a religious census of the North Rapids area. Following the 11:00 A.M. service in First Church, Mr. Gracia introduced me to individual members of his congregation, including a young man recently discharged from military service.

"Have you visited the American Baptist church-extension project in Honolulu?" he queried.

In response to my negative reply, he said, "I'd like to tell you about it. In that church I discovered a new realization of the reality of God in Christ."

We had lunch together and I learned from Roy Hofer something of the progress of the First Baptist Church, Honolulu, Hawaii.

This church is the only American Baptist church in the islands. In February, 1955, Robert C. Bradford was called as pastor. During that year the

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church gained 225 new members, 70 of whom came by baptism. The mushrooming Sunday school, with an average attendance of 185, has outgrown present facilities. The church ministers to 200 young married couples and an equal number of military personnel. A new educational building and service center to meet growing needs is planned.

The boards of managers of the American Baptist Home Mission Societies, at their September 21, 1955, meeting, voted a loan of \$30,000 to the church to assist in the erection of the new building. A loan to assist the North Rapids church in its new building is presently under consideration.

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- (1) The mission.
- (2) School of international service.
- (3) MISSIONS.
- (4) True.
- (5) Peddie.
- (6) Barbara Atkeson.
- (7) 1,500.
- (8) Western Nebraska.
- (9) World Day of Prayer.
- (10) With their lives and means.
- (11) World Day of Prayer.
- (12) Africa.
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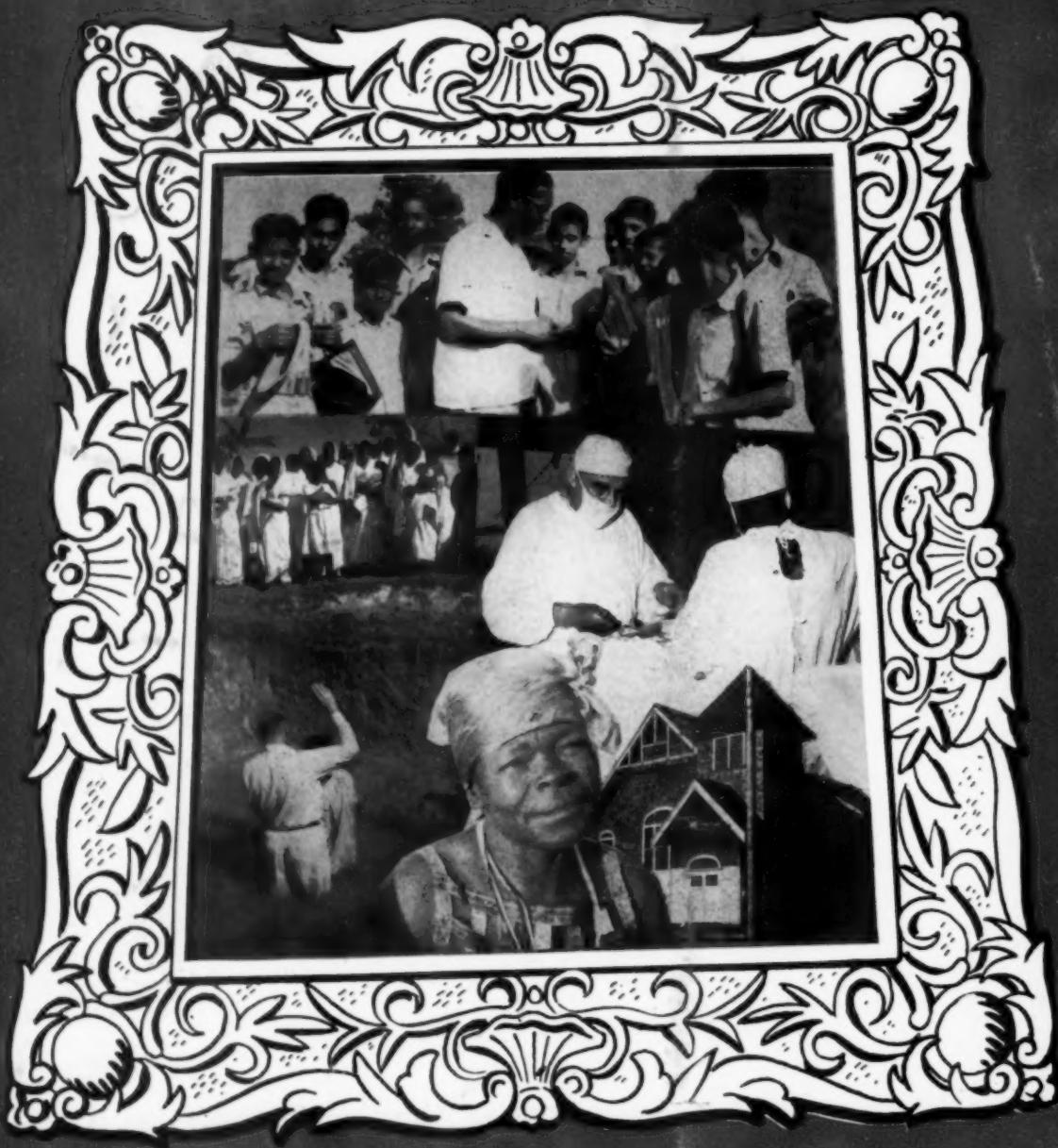
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